

The Occident

The Presbyterian Paper of the Pacific.

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Crowell Myron W.

The Leadeth Me.

IN "pastures green?" Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

And "by still waters?" No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

The Occident

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guage."

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he'll want it. He's going to be an
undertaker."—[Tid-Bits.

"It's remarkable," said Senator
Sorghum, "how differently people
are affected by the same thing."

"Have you been reading medi-
cine?"

"No. I was thinking of my
speech. It kept me awake four
nights, and put everybody who
heard it to sleep."—[Washington
Star.

It is not safe to trust in any
strength but that of God. "Some
trust in chariots, and some in hors-
es, but we will remember the name
of the Lord our God."

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The Occident

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Editorial.

The Republic and Suzerainty. It is natural that many persons should see in the present war in South Africa only this, that a powerful nation is trying to swallow up a weak republic having full rights to free and independent existence. So such people become pro-Boer in their sympathies. But we should remember that in 1881 a convention was concluded between the Queen of Great Britain and the Transvaal State, in which the following words occur: "Complete self-government, *subject to the suzerainty of Her Majesty*, her heirs and successors." It is true that these precise terms were not repeated in the convention of 1884, which replaced that of 1881. But the present articles imply, if they do not affirm, suzerainty, as e. g., Art. IV, where we read: "The South African Republic will conclude no treaty or engagement with any state or nation, other than the Orange Free State, nor with any native tribe to the eastward or to the westward of the Republic; until the same *has been approved by Her Majesty the Queen*." That is suzerainty in fact, and Great Britain holds a string to the Republic, and we must interpret the English contention in the light of this fact.

Keeping Full in Winter. We are not advising men to go astray. Too many are full all the year round; nor are they all full in the way Bacon tells us we may be full. We are talking to ministers and other church workers who are anxious to retain a full attendance at church during the winter months. We know why some do not have full houses who might do so. The preaching is good, but four hindrances are in the way. First, the seats. Do you wonder that people who have no inside religion will not sit on those horrid boards called pews? Boards will do in the circus, where you sometimes take orphan children, because so many diversions in the ring keep your thoughts from the hardness you are enduring. Not so at church. The clown is out of place in the pulpit. The straight back forces you to an unnatural form, or the cushion makes the top rail to bisect your kidneys, or the dorsal substance of the lungs. Then, the aforesaid cushions give the festive flea a *pou sto* and you have urgent business

which makes the word of no effect. Why do you not buy the "Perfect Form Fitter Pew," and so escape fleas, for these seats require no cushions, and cause no backaches, for they just fit you, and you are put into good humor to take in the gospel.

The Second Need—Air. "Puir air, sextant," the old poem demanded, but, alas! what a shock we get when he opens the windows. He has not learned yet to open only on the *lee side*, and so avoid a draft. But don't you know, brotner, that there is a natural system of ventilation, which constantly renews the air of a room without draft? We can pack 400 people and more into our auditorium and hold continuous services, without a trace of bad air to breathe. And this system does not cost much, either. Bad air sends souls unsaved to the judgment, as well as bad whisky. People who have good air to breathe are good natured, too—when the baskets are going by.

The Third Thing—Heat. Nothing is more pitiful than the Pacific Coast worshipper, whose teeth chatter as he recites the Psalm about snow and hail, *et al.* A good hot air furnace with outside duct furnishing an ample supply of pure air, and an inside duct, used before service to drain cold air from the floor, will, with a thermometric sexton, make the sanctuary amiable indeed in cold or rainy weather.

The Fourth Need—Light. Many people stay at home from church because the trustees put a lot of locomotive headlights on the wall near the pulpit. Therefore the people look downward and not upward, or stay away. Overhead lights are better, and when you must face a light, let ground glass modify the intensity of the flame. We wish we could use our stained glass windows at night, as they do those in the House of Lords in London, where lights on the outside of the glass shine through and give a series of almost living pictures, delightful to behold. Good seats, good air throughout the building, suitable heat and proper lighting will make even tolerable preaching go acceptably, and there is no use of flying in the face of nature and grumbling at the emptiness of our pews.

The Pledge at Synod.

The resolution passed at Synod, recognizing the usefulness of the *Occident* and pledging the more hearty co-operation of our pastors and churches to increase its circulation, ought to be acted upon at once. We wish to have a list of all persons likely to consider the merits of the paper when a sample copy is sent, and that a suitable, active person in each congregation be appointed to push the work along these lines. We received over 500 new subscribers in the last Synodical year, but we must have 500 more, secured without much expense to the paper, if we shall have a clean balance sheet at the close of the present year, and if we shall continue to help ten thousand and more souls in our weekly visits. We hear a voice which says, "Fall in and forward march!"

The Function of Ordination.

Sometimes good men are troubled to know their duty at an ordination service. The writer made a serious blunder more than a score of years ago, when, acting as Moderator, he placed his hands on the head of the candidate at the beginning of the prayer of ordination, and though the other members of Presbytery stood by, our hands alone were laid upon the head of the brother. We wondered what sort of a minister he would be, but as his people have held on to him for twenty-four years we fancy our error was not fatal. We should have waited until the middle of the prayer, and with these, or like words, placed our hands while the other ministers did the same: "And now, as we lay upon this brother the hands of the Presbytery," etc. We here assume that only ministers should lay on hands, although elders ought to stand by and surround the ministers in their exercise of their special function. Our authority for this position is here given: "A Ruling Elder being moderator of a Presbytery cannot preside at the ordination of a minister, nor propose the constitutional questions, nor take part in the *laying on of the hands* of the Presbytery, nor make the ordaining prayer." (M. G. A., 1890, p. 113. The italics are ours.)

There are things permitted by our form of government to elders not allowed to ministers, and vice versa. Ruling elders are not qualified to exercise the right of ministerial ordination. They have not been ordained by a Presbytery, but only by a minister. They cannot convey or authenticate that which they do not have as a personal possession. When elders gave their whole time to church work, as in apostolic times, those ruling well being accounted worthy of *double honor*, i. e., larger pay, they were ecclesiastics, and entitled to ordain; but since Calvin's day elders have been elected as representatives of the congrega-

tion, and their clerical status thus curtailed. Their rights are jealously guarded by the church, and no minister (retired) can serve as elder or represent the church in the higher judicatories as can an elder. The question may be asked, Does Presbytery ordain, if elders have no official part therein, and while they are members of presbytery? We reply: All persons born in the United States are citizens, and our whole army and navy will defend their rights and redress their wrongs, but only males and those over 21 can vote. So in a presbytery, we all have ecclesiastical citizenship, so to speak, but certain functions are for good reasons reserved to the two respective classes of members.

One further observation may be in place. Ministers do not convey grace in the giving of orders. We only symbolize in outward act that which it is only in the power of the Holy Ghost to bestow; we have had conveyed to us and we convey to others, only the right of attestation, given to an inferred divine anointing.

Will the Endeavour Movement Last?

There have been many religious movements, holding large numbers under their influence, which reached the summit of power and then died or passed into insignificance. Some thoughtful persons are inquiring whether the Christian Endeavor wave, after cresting magnificently, shall yet subside into littleness or naught. Possibly after many have satisfied themselves and the novelty of the thing is over, the day of great conventions of many thousands of attendants will be gone; but as a phase of Christian activity we believe the movement has come to stay, and we propose to give reasons for the hope that is in us.

First—It is loyal to the evangelical truths of the Word of God, laying stress upon a personal consecration of the heart to Jesus Christ as our Redeemer and as our Guide of life. Hence, we expect the Master to bless and continue a work, where his name and his power to save, and to keep saved, are made prominent and operative.

Second—Its work is so wisely adjusted to the exigencies of denominational relations and to the ruling elements of the individual church, as to avoid friction and to prevent a stampede to undesirable grounds. It fits into any system of church government, and each society is completely under the control of the local church.

Third—It is not dominated by personal force. Some great movements fail because the great founder and leader dies. The Endeavor work would go on to-morrow just the same were an earthquake to swallow down the whole United Society official board. Brother Clark has yielded a strong influence, but it is the influence of truth and not that of a person, and

we are sure that he is glad to indulge the expectation of a continuance upon this higher basis.

Fourth—It has no fads nor false doctrines. Many religious bodies have inherited doctrines and practices which on receiving more light from God's Word they would gladly modify. The Endeavor plans are so simple and so surely built upon the unchanging principles of the Scriptures, that we can see no sign of possible decay from the source here mentioned.

Fifth—The place it fills would be a vacuum were it to subside. There is need of just such a training school and spiritual gymnasium in our churches. The needs of self-culture in the Christian life and the claims for work upon the unconverted in our vicinage, as well as the wider work of home and foreign missions, will give a *raison d'être* to the Endeavor movement for as many years to come as the Lord may see fit to grant, until the harvest of the earth is ripe for the sickle of judgment. Young people are not always wise. There may be friction at times. The presence or absence of an Endeavor society will not determine the supply of the Ephraims who are as a cake not turned. The half-baked and slack-twisted must be treated with patience, but with firmness of control, through all time; but wise pastors will so sweetly co-operate with their young people that with no show of whip or reins the useful gospel chariot will go safely on, like the automobile, while likewise having power hidden which moves the wheels in a noiseless but purposeful and useful fashion. May heaven bless and continue this good, this wise and helpful form of Christian work.

Editorial Notes.

By the Associate Editor.

The Divine Renewal.

Upon us mysteriously and sadly situated as sinners come the wonderful and supernatural possibilities of grace. There is no need of man being without spiritual life. He may know and feel and others perceive that he is born again. It is as when winter turns to spring. Instead of naked lands and woods—the earth but an expanse of snow, stretching from seashore to seashore, the fields producing nothing; instead of this, the grass comes, the little things of the garden come, the little creatures of field and wood come, the birds sing. Men who have been in the darkness of unbelief, and even fortified against the faith, have become enlightened, have overcome opinion to the contrary, have overcome habit and disposition, have overcome fear of speech and of people. He who was living without God has seen his doubts and denials pass away, has seen those mountains which he said were only clouds. Here is a poor fellow shipwrecked and thrown upon the sand, a tangle of seaweed torn from

its bed. He grasps hold of God and is saved. He repents, he obeys, he hopes, he trusts. He sees the Christ of the cross and the resurrection morning setting him free, bringing him back, helping him be and bear and do.

Divine and human agencies act in the renewal, but in thought the divine act first, yet in reality they act together. The result is as wonderful as birth, and more important than death. The result is the greatest epoch and most solemn turning-point in the soul's life. There is a new seed or germ or tree, a new spring; a little beginning away up among the highlands, it becomes a river of life. This renewal is instantaneous in fact, but may be quiet, or show no manifestation. Beginning with some choice or decision, the occasion may or may not be clearly recalled. It was doubtless distinct with Matthew and Zaccheus and the jailer at Philippi. Yet many a radical change is not as decisively apparent in its beginning as was the change in Saul of Tarsus on the highway when near Damascus. But, in any event, truth about law, sin and gospel, that may be newly given, or may for years have lain in the mind unimproved and infertile, has come to life in the soul. It appears there clear, powerful and commanding; one sees and yields, he feels and acts. He speaks, he prays, and praises, and testifies. He wonders, maybe, at a great revelation. He may surprise himself and others. He may shine out like the flame of a kindled fire.

The Importance of the Personal Force.

These are great days of evangelic promise, great days of home and foreign missionary opening, great days of moral reform and legal reform. These are days of the Sunday-school and the Chautauqua Circle, of the Young Men's Christian Association and the Christian Endeavor Society, days of the Woman's Christian Temperance Union and the Woman's Missionary Boards. We have the institutional church and the Salvation Army. We have a great and beneficent machinery, religious and educational, political and economic. We have great political agitation, great industrial discussion. We have much thought upon the social constitution and functions.

In all this we may easily overlook the superior need of developing and perfecting persons, rather than institutions. We may easily overlook the man who is to fire the gun. Really, in it all, it is the men and women who handle all this machinery that most affect the result. Really, personal character is the main thing. Personal force is that which initiates, which preserves, which advances our enterprises. Every person is affecting the equilibrium, is affecting the good or the bad, or both, is affecting growth or decay. Persons make the people, in character, in opinion. Our thoughts go abroad, our discoveries are her-

alded, our inventions are multiplied. An industrial improvement remains, a political truth survives. Once a genius appears his influence never disappears. Not only is this true of the great; it is also true of us all, each in his place.



The Importance of the Social Force.

With the advance of civilization the question of social environment becomes of more importance than the question of physical environment. In part, the individual person is educated and directed by his social conditions; receives the determination of his life from the social life about him. Quite a little of the difference between average men is due to this. Society is our natural, our rational surrounding. It is in society that the little child enlarges the sense of himself and of the outside world; enlarges his mind and heart and moral nature. "Were he absolutely alone he would be an intellectual and moral idiot." With others he finds himself, he learns to think and speak, to read and write—all that is highest in him comes out. As he grows he sees that he is in a family, a school, a community, and in every case affected. He finds this human circle to be a monitor and guide, a helper and maker of him. He has to reckon with it, and he finds this to his advantage, his dignity and worth, to his advantage in forming his moral judgments and habits.

Certain of a person's faculties are developed only in a social environment. Much of his mental activity is thus dependent. Many of his habits, his ideals, are thus dependent. Apart from society his powers are few and feeble; his ideas of beauty, of goodness, are small and faint; he is in much a nonentity. He knows but little of thought, of language, of manners, or morals. He has but little sympathy. It is only in social life that he is made human, made just and brotherly, gets to delight in the contact of mind with mind, heart with heart. Only in social experience do men develop.

The ancient sages said, "One man is no man." Plato pointed out that man's full nature is reached only in society. Every man, if he would retain his warmth, his vigor, and would continue to grow mentally, finds it necessary to have contact with his fellows. He must acquire new ideas, review old opinions, and keep up with an altered state of things. "By observing such maxims," says De Tocqueville in one of his letters, "I have seen men who were ordinary in their youth become agreeable and distinguished in old age. By neglecting them I have seen eminent men fall into a torpor as heavy and unproductive as death." Every person finds society necessary; finds that the happiness of others is somewhat necessary to his own; finds that the welfare of

others is somewhat necessary to his own. Only by society does he use his faculties in all their natural directions and with all their natural strength; does he get the most of his ideas, his powers of thought and feeling and expression in language; does he get the highest degree of comfort, culture, and dignity of which he is capable; does he find himself a more intelligent, a better, and a happier man.

Good Reading for the Young.

Ed. Occident: In our young people's paper, *Forward*, for October 21st, there is a carefully prepared list of books for young people between the ages of fourteen and eighteen. The list has been prepared with much care, having passed through a number of hands. Of course it is not all-inclusive—indeed, it gives but a small number of the books which young people may profitably read. But we did not wish to make the list too long, and regard this as a good beginning. I think all the books are safe ones. We have given much care to their selection, eliminating all such as might in any way be harmful.

No religious books are named in this list, but we are preparing to make a special department for this class of books for young people. We have asked our readers to give us the names of such religious books as they have enjoyed and found helpful. We hope to receive many suggestions and to compile therefrom a list of books which we will publish some time after the first of the year.

Very sincerely yours,

J. R. Miller.

The Mother's Prayer.

Starting forth on life's rough way,
Father, guide them;
Oh! we know not what of harm
May betide them!
'Neath the shadow of Thy wing,
Father, hide them;
Walking, sleeping, Lord we pray,
Go beside them.

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;
'Mid the quicksands and the rocks
Do Thou steer them;
In temptation, trial, grief,
Be Thou near them.

Unto Thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in Thy hands of love
We must leave them.

—William Cullen Bryant.

Base occupation makes one sharp in its practice, dull in every other.—[Selected.]

"Who Is on the Lord's Side?"

Editor Occident: Your excellent paper under date of September 13th contains an article entitled "Western Pennsylvania and California," in which there is a quotation from the *Presbyterian Banner*, relative to Lieutenant-Colonel Barnett's position upon the question of Sabbath observance. This is followed by some earnest words of comment by my venerable and beloved friend, Rev. N. R. Johnston of Oakland, Cal. The article concludes with the following brief editorial: "At one time a good prophet thought he was alone in serving God, but the Lord told him that he had seven thousand who had not bowed the knee to Baal. Our good brother does not hear, evidently, all the earnest teaching, nor know all the consistent practices of a great number of God's servants in California."

No, dear brother Editor, evidently he does not. Elijah did not know, and why? Because the seven thousand had not the courage or conviction of the guilt and danger that was crushing and cursing their land and people, to stand against the enemy. Elijah was alone. He alone stood in the breach, and defied the hosts of Ahab and Jezebel, while the seven thousand, like many professing Christians in our day, winked at sin, shirked duty, and evaded responsibility. When the writer was President of the California State Sabbath Association he called upon the editor of the *Examiner* and asked if there was no way by which the issue of the Sunday paper could be discontinued. The editor received me with every courtesy of a true gentleman, and listened patiently; but his reply was: "We are supplying a public and almost unanimous demand of our subscribers and patrons. Even the Christian families, almost without exception, desire our Sunday edition. We are compelled to publish it." It would be exceedingly gratifying to know that there were seven thousand staunch Christian men in San Francisco who do not read the Sunday paper. Many times have I gone from Berkeley to the Y. M. C. A. room in San Francisco, to attend a meeting of the Sabbath Observance Executive Committee, when we failed to secure a quorum. But there was one, the oldest and physically the most feeble, who was always there, and that was Rev. N. R. Johnston. A few struggled hard to sustain a State organization, as at least a protest against the appalling Sabbath desecration throughout the State, but a sufficient constituency could not be secured to keep it alive, much less to make it vigorous and effective. The same disregard to and disobedience of the Fourth Commandment prevails all along the Pacific Coast. The State Fair, recently held in this city, was in full force on the Sabbath; base ball, horse-racing, trick riding on the bicycle, and all other amusements without restraint.

To my knowledge there is only one church in this city that does not publish its church notices in the Sunday paper, by which they give God-defying and dishonoring work their full endorsement. Verily, "the days are evil," and "perilous times" have come when so large a proportion of God's professed people disregard, dishonor and openly desecrate his holy day.

H. A. Ketchum.

Salem, Ore.

The Presbytery of Willamette and the Synod of Oregon.

I have been anxious for some time to be able to attend Presbytery and Synod, thinking it might be my last opportunity. I am now within a few months of seventy-five, and as the *Occident* wishes members of Presbytery and Synod to send articles I contribute this.

The members of the Willamette Presbytery received me, five years ago, with open arms, and have treated me with great cordiality and respect. The meeting last week was among the best I ever attended. I think, though, that if more time could be devoted to religious services, such as preaching, praying, etc., more good would be done, and the presence of Presbytery would be more desired and longed for by the churches.

The meeting of Synod at Salem, on the 12th to the 15th of October—the Presbytery of Willamette met at Albany on the 10th—was the most profitable of any of which I have been a member. We had several good sessions, one of them—perhaps the best in some respects—was on Friday, from 11 to 12 a. m. That was indeed the "sweet hour of prayer." The prayers were short and for present blessings, especially for the pouring out of the Holy Spirit. The remarks evidenced a hearty desire for the revival of God's work in the heart of each speaker and among the churches. We may surely expect answers.

Dr. Ketchum was most kind and considerate for the comfort of his guests. The lunches in the church parlors were feasts indeed—not of "reason and flow of soul" only, but of the things which cheer and strengthen the outer man; and the ladies who prepared the good things and so patiently waited on us, deserve honest praise.

The Synod of Oregon is second to none, as far as their personnel is concerned. Every committee was composed of the right men for the work before them, and there was no mistake made in the choice of the moderator, clerks, etc.

Salem is a beautiful city, a good place to spend one's last days. But—but! the trail of the serpent is *there* also. When will our beautiful, rich, delightful cities see the blight and curse of the saloon, which has become an almost necessary part of every town of America. Ought such things so to be?

A number of good words were spoken for the *Occident*, and I hope that through those words your list of subscribers will be largely increased.

(Rev.) John Branch.

Dayton, Oregon.

England and the Transvaal.

Stripped of all extraneous and incidental matters, the struggle between the Boers and the British narrows down to this: Shall a small body of brave, obstinate, narrow-minded men, who have dropped hopelessly behind the rest of the Christian world, be permitted to block the progress of other men far in the majority over them, equally brave, equally religious, broader-minded and far more progressive; or, shall they be compelled to adopt a more liberal and enlightened policy, cease to breed discontent among neighboring peoples, and, in their measure, help to advance the common good throughout South Africa? That is the real question.

It boots nothing now to say that they trekked away across the Vaal in order that they might cherish and enjoy their own ideas of civilized life. Nor need we deny that England, as a world-power, is grasping and masterful, and not too scrupulous as to the means she employs to gain her ends. That she has done many things contrary to the strictest law of right, nobody ought to deny. But to her credit it ought to be said that England has been, on the whole, throughout her history, on the side of the right. The British Empire, as such, notwithstanding all her sins, is, as Hugh Price Hughes says, "a providential institution, on the whole greatly to the advantage of weak and subject races." Even a cursory glance at what England is now attempting, in various parts of her wide domain, will show that that mighty nation is intelligently, heroically, conscientiously, determined to do her part to right this world's wrongs, to spread the light of civilization and human liberty, and thus to add to the sum total of human happiness.

She is now bent on erecting a stable and beneficent empire in South Africa. She believes that her paramountcy there would not only add to her own glory, but help to uplift the whole of the Dark Continent. She is the friend of the black man, as well as the white. Under her dominion he will come to larger liberty and better living. No power must be permitted to endanger her plans. But the Boer has endangered them. He conceives that his ideals of civilization are truer and better than those of England. Against the modern stream of material and governmental improvement he has deliberately set himself, determined to keep it from overflowing his land, or die in the attempt. There can be small doubt that Kruger and his advisers dream of a "Dutch" empire in South Africa, instead of an "Anglo-

Saxon." Kruger and Cecil Rhodes occupy antipodal views of the situation. The one would tie the Cape to Cairo by a splendid line of steel that should carry with it modern improvements for the whole of interior Africa. He would see in South Africa a group of five federated states—Cape Colony, the Transvaal, Natal, the Orange Free State and Rhodesia—under some such title as the Dominion of South Africa. His plan would give to the crown of England the nomination of a Governor-General; while the five states would each have power to elect its own Lieutenant-Governor, with a Dominion Parliament, to meet at Cape Town. That England has definitely adopted this program seems morally sure. If she succeeds, and succeed she surely will, a new impetus will be given to the whole of South Africa. Even the Boers themselves will have a better government and a higher civilization than they could possibly achieve for themselves on the lines they have chosen to follow.

True, it is pitiable to see a brave and misguided people stand stubbornly in the way of the progress of a mighty empire, only to be ground to powder. Every humane feeling is stirred in their behalf. But who would see the ox-cart stand in the way of the modern locomotive? Who would see a corrupted Dutch speech bar the progress of the tongue of Milton? Who would see an oligarchy composed of men whose development seems to have been "arrested" somewhere in the seventeenth century impose unjust and humiliating restrictions on progressive and liberty-loving Anglo-Saxons? In short, who would willingly see South African civilization set back by the power of the stubborn and reactionary government of the Transvaal? The crushing of the Boers is painful to contemplate, but their supremacy in South Africa is not to be thought of. They must either catch step with modern progress, or fall by the way.—[C. C. Advocate.

Wanted.

A young lady, competent to give lessons in music or French, would like to exchange the same for lessons in New Testament Greek. Address, Exchange, care of *The Occident*.

"A New England Episcopal bishop met a young minister at a social gathering, and was introduced.

"Ah, Mr. —, I am pleased to meet you. I am told that you are a Congregationalist."

"Yes, Bishop, I am a Congregationalist."

"Ah, well, Mr. —, excuse me, but while I recognize you as a gentleman, I cannot recognize you as a Christian."

"That is all right, Bishop. While I recognize you as a Christian, I cannot recognize you as a gentleman."

Church Federation.

BY REV. HALBERT D. CRAWFORD.

An interesting movement, illustrative of some of the possibilities of federation between churches, without sacrifice of their denominational identity, is seen in the association of the Presbyterian and Congregational churches of Aberdeen, Washington, the union between the two dating from the 23d day of February last.

After the resignation of the late Rev. John R. Thompson, D.D., due to his appointment to the chaplaincy of the First Washington Volunteers, a call to the pastorate of the First Presbyterian church of Aberdeen was extended to the Rev. Halbert D. Crawford of Hastings Presbytery, Nebraska, and after a visit to the field, was accepted, dating from the 1st of October, 1898. About February 1, 1899, the pastor of the Congregational church tendered his resignation, to accept the pastorate of a church in Colville, Washington. Soon after this resignation was tendered, overtures were made by some of the leading Congregationalists as to the possibility of federation upon some basis, the details of which were to be determined later on. The proposition was considered in the same fraternal spirit in which it was presented, and an informal meeting of representatives of both churches held for an exchange of ideas as to the proposed federation.

A provisional basis of agreement was drawn up and submitted to the membership of both churches, being ratified by the assent of every member. Briefly stated, the agreement provides that:

1. Each church is to retain its individual denominational identity and the management of its separate affairs.
2. Both churches to unite in the regular services on the Sabbath, and in the weekly meeting for prayer and Bible study. The Sabbath-schools and Endeavor Societies to be continued separately.
3. Provision to be made for the benevolent collections for the Boards of each denomination at such time and in such manner as shall be determined by the Permanent Committee.
4. A Permanent Committee to consist of three from each church, with the pastor as chairman, to be elected by the churches, and arrange from time to time such questions of detail as may arise in the carrying-out of the agreement.
5. The music for the public services to be in the charge of a chorister to be named by the pastor.
6. Each church to contract with the pastor separately, and neither to assume any responsibility for the financial obligations of the other.
7. The receipts from the incidental fund to be used for the defraying of the incidental ex-

penses of both churches, the surplus to be equally divided between them at stated intervals.

Immediately following the ratification of this agreement, the Congregational church voted a unanimous call to the Presbyterian pastor, Rev. Halbert D. Crawford, and the federation was consummated. It should be stated that the movement was encouraged, and after it had gone into practical operation it received the cordial approval of the Presbytery of Olympia and the Tacoma Association, with which the two churches are affiliated.

During the months which have intervened since the beginning, the federation has operated with absolutely no friction whatever, and no member of either church would willingly see the former order of things restored. It has given an object lesson in Christian unity—the advantage of co-operation instead of competition. It has made of the combined churches the leading religious force in the city. Commending itself to the judgment of the business men of the city, it has brought into regular attendance upon the services many who formerly were habitual non-church-goers. It has materially decreased the demands upon the Home Mission Boards of each denomination, and at the same time made the problem of pastoral support and church maintenance easy of solution.

But over and above every other gain is to be noted the quickening and enlargement which has come into the individual lives of the membership; the inspiration to better service following an enlarged conception of the Kingdom of Christ among men.

Semi-Annual Meeting of the Woman's Home and Foreign Missionary Society of Benicia Presbytery.

On October 5th Fulton entertained the Presbyterian Society with royal hospitality. A unique feature was the presentation to all delegates of a dainty hand-painted souvenir in blue and white. For the first time in the history of the Society representatives were present from every Auxiliary from Mendocino to San Anselmo. In the absence of the President, Mrs. T. F. Day, Mrs. W. H. Darden presided.

Both Home and Foreign Corresponding Secretaries find much to encourage in the review of the last six months—societies active, contributions larger than for the corresponding period of last year, and pledges all likely to be paid. The report of the Secretary for Freedmen's Work included a comprehensive sketch of the history, aims, and methods of Mary Allen Seminary, one of our special objects. Mrs. Landon, Secretary of Literature, urged greater zeal in the prosecution of the "Closed School Plan."

The constitution under which the Presbyterian worked during its first decade was laid aside at the last meeting, and at this meeting a carefully formulated constitution, apparently well adapted to conditions prevailing in Benicia Presbytery, was adopted.

The "Quiet Hour" was under the leading of Mrs. Robinson of Napa. While the exercises were purely devotional, they were designed to call attention to the membership pledge cards, and very helpful five-minute papers were read on the different conditions of membership in the Missionary Society—reading, praying, giving, working. Greetings from Miss Chase showed that her heart and prayers are with us still, and the carefully organized work of the Presbyterian constantly remind us of our indebtedness to her.

Mrs. H. T. Ames represented the Synodical Society. In a forceful manner she added point to what we had imperfectly said, or supplemented our inexperienced action by suggestions prompted by long familiarity with Presbyterian work. Her reference to the accident which has laid aside our beloved Synodical President, Mrs. Perkins, drew all out in loving sympathy and prayer for her recovery.

The Anti-Polygamy Campaign was reviewed, and the proposed tour of the State by Rev. D. E. Finks in the interests of the Woman's Board was discussed, and the societies urged to make arrangements for one or more of his lectures.

Mrs. Burnham told of our new representatives in the foreign field—a quartet in whom we rejoice. The address of Mrs. Browne, President of the Occidental Board, was full of inspiration and help, and a fitting close to the day's meetings.

The evening meeting was devoted to the Young People's work. Encouraging features of this work are the readiness with which the idea of quarterly payments is adopted, a new special object—Barber Memorial Seminary—undertaken, and the organization of a new society at San Anselmo. An interesting letter was read from our missionary, Dr. Alice Fish Moffett.

Miss M. E. Boyce of San Francisco gave a very instructive and intensely interesting map talk on Home Missions, which left an impression of the extent and needs of the home work that will not be forgotten. Mrs. Burnham carried us over the sea to Syria, and made us better acquainted with our Young People's missionary, Mrs. Harriet Eddy Hoskins, and Mrs. Robinson told of Mr. Waddell and his work.

Clara Pierce, Rec. Sec.

How absurd for newspapers to publish "Rules for Husbands." Any sort of wife can prescribe better rules for a husband than he can find in a newspaper.

Memorial Tribute to Rev. John Morrison.

"Let me die the death of the righteous, and let my last end be like his." The Synod of Oregon mourns the departure, to his reward, of a loyal, faithful co-worker, and again are admonished of the uncertainty of the affairs of time, by the decease of our brother, the Rev. John Morrison, late pastor of Calvary Presbyterian church, Portland, and Moderator of this Synod, who departed this life at Grand Canon, Yellowstone Park, on the 26th day of July last, while upon his vacation trip. Therefore,

"Resolved, That while we deeply mourn the loss of the fellowship and the helpful counsels of our dear brother, we bow in humble submission to this mandate of Him 'whom we serve and whose we are,' whose purposes and plans are beyond all human conception, who yet doeth all things well. That we rejoice that the lot of the Rev. John Morrison, that pre-eminently good man, that beloved follower and servant of our Lord and Saviour Jesus Christ, was cast in our midst, for so many years of usefulness. That it shall be our aim to pattern after the character of this one, of whom it may well be said, 'His works follow, though he rest.' And be it further

"Resolved, That we tender to his loving companion and precious little ones, our kindest sympathy, with the prayer that our Father will deal gently with and comfort them in this sore dispensation.

"Resolved, That these resolutions be spread upon the minutes of Synod and an attested copy of the same be transmitted to Mrs. Morrison, to Calvary church, through its session, and to the *Occident*."

[Extracted from the Minutes of Synod by J. A. Townsend, S. C.]

Rev. James Franklin Hamilton.

This beloved minister of Christ died at his residence in Redlands, Cal., October 9, 1899, in the fifty-third year of his age. He was born in Brownsville, Ohio, May 31, 1847, and was educated at the Ohio Wesleyan University and Princeton Theological Seminary. Before entering upon the work of the ministry he married Miss Matilda C. Hazlett, who with two daughters survive him. His first pastorate was at Newport, Kentucky; afterward he was settled at Columbus, Ohio, and still later near Zanesville, in the same state. Failing health made it necessary for him to relinquish his pastorate, and he came with his family to California about thirteen years ago. After residing a few months in San Bernardino, he removed to Redlands in the summer of 1887, at which place he made his home until his death.

Mr. Hamilton was a man of rare excellence of character, and was greatly beloved by all who knew him. Though prevented by affliction

from assuming regular ministerial work, he often served as a temporary supply to vacant churches, or assisted neighboring ministers as they had need. And in his retirement from the pulpit he sought other ways to serve the church, and lived a life of great usefulness. He took an active part in the organization of the Redlands Presbyterian church, and in the erection not only of its first house of worship, but also of its new and beautiful building completed within the present year. He served as treasurer of the Board of Trustees and of the Building Committee, and did much to promote the church's financial prosperity. He organized the Sunday-school, and was its superintendent until five months before his death, when failing health compelled him to resign the office. He was deeply interested in the work of the Christian Endeavor Society, took part in its meetings, and guided its work by his wise counsels. He was the friend and helper of the pastor. In every respect he was a model of what a retired minister, living in another minister's parish, should be, and an illustration of the usefulness that is possible to one who holds that often difficult position. His loss is deeply lamented by all in the church of Redlands, both old and young, as well as by the members of the Presbytery who knew him.

Mr. Hamilton's life was consistent and exemplary; his gentleness and kindness to all, his patience under trial and affliction, and his submission under bereavement, proved him to be a true child of God; and his triumphant death, in the assured hope of eternal glory, was a testimony to the truth of our holy religion, which strengthens our faith in that divine Savior who gave him the victory over the last great enemy. *W. B. Noble.*

Temperance Day, October 29th.

BY REV. JOHN F. HILL,

Secretary of the General Assembly Committee on Temperance.

We desire to call the attention of pastors and church sessions to the action of the last General Assembly recommending the observance as Temperance Day of the fourth Sunday of October, one month earlier than heretofore. The action may be found on page 93 of the Minutes, and is as follows: * * *

"3. That the last Sunday in October be made Temperance Day, and that this or some other convenient time be given in each church to temperance instruction from the pulpit, in the Sunday-schools and young people's societies.

"4. That the work of the Permanent Committee be commended to the liberality of our churches, and that they be urged to contribute money to its work through collection on Temperance Day, or by appropriations from sessional or other available funds."

When the literature of the Permanent Committee on Temperance is desired for distribution on that occasion, it is especially requested that orders be sent in early, as there is no clerical help employed in our office. And should the supplies sent out prove disappointing, either as to quantity or variety, we must beg the patient indulgence of our friends in view of an empty treasury.

The Presbyterian Church, confronted by so formidable a foe, purposing to "set the battle in array," constituted her Permanent Committee on Temperance, bespeaking for it the prayers, co-operation and financial support of the people. And now this committee, embarrassed in its work through lack of funds, is looking forward to the Temperance Day with deep solicitude, but with hope that as a result of the fervent prayers, the efforts and the offerings on that occasion, our work may receive valuable uplift and impetus.

We have written our brethren of the presbyterial temperance committees, that if every church should contribute even so small a sum as two dollars, the aggregate would furnish adequate equipment for our work. It seems necessary, however, to accompany that statement with the reminder that as yet from only a minute fraction of the whole number of churches has any contribution been received. We must, therefore, beg those few friends who have been sending larger sums to our treasury, that for the present there shall be no reduction made in the amount of their offerings.

To the thousands of churches and Sunday-schools and young people's societies that have never yet taken part in the temperance work of our Church, we offer an assurance that any contributions you may send to our treasurer, whether large or small, shall be faithfully and judiciously applied to this object.

Our treasurer is Rev. James Allison, D.D., Penn Building, Pittsburgh, Pa.

In behalf of the Permanent Committee,

In one of his sermons at Hamilton, Ontario, Mr. Moody made the following remarks on the liquor traffic: "The people of Noah's time must have sunk to great depths of wickedness if their excesses were such that God desired to blot them all out, so that no record would be left regarding what they did. I have no doubt that strong drink helped to bring these people down. So it has been from all ages. In our day we license the traffic, and when any talk is made about prohibiting it, a great howl of vested rights and an upsetting of business goes on. Would it not be better to take chances on a little upset for a short time than to legally sanction something which is surely fatal to body and soul?"

All things are artificial, for nature is the art of God.—[Sir T. Browne.

Periodicities of the Religious World.

BY REV. HUGH MACMILLAN, D.D.

What the Preacher says in Ecclesiastes—that "there is a time to plant, and a time to pluck up that which is planted"—seems a mere common-place truism. It is evident to the merest child that there is a time for everything, and everything is best suited to its own time.

The seasons succeed each other and each has its own use and purpose. The spring with its fresh loveliness comes first on the stage, and then, after a due interval, follows Autumn with its sad decay. The sower takes possession of the field in the bright days of April, and he is the most appropriate figure in the landscape, while he is scattering the seeds of promise over the bare, brown furrows. He departs, and his place is taken by the reapers, who form a pleasant company on the golden harvest field, and gather in the sheaves under the bright smile of the blue September day.

There is a time when we plant our scarlet geraniums and yellow calceolarias and blue lobelias in the garden borders, and take a pride in our work when we see these bright flowers lighting up with a blaze of beauty under the summer sunshine. And there is a time when the first frosts of October come, and turn all the gay spectacle into a mass of blackened leaves and shrivelled stalks; and with a feeling of sadness we remove these withered wrecks that cumber and pollute the ground.

The time of planting is associated with all that is fresh and animated and hopeful. The things that we plant are young and beautiful, not only in themselves, but also in the feelings with which we invest them. But the time of plucking up that which was planted is associated with failure and disappointment, with vanity and death. And nature makes her work of decay particularly unsightly, in order to force its moral lesson more emphatically upon our notice. We cannot help feeling how disconsolate the apple-tree looks after its rosy-white petals have fallen and when the small green fruit is setting, how dim the much fine gold of the laburnum tresses become in fading, and how the hawthorn blossoms in their withering leave a dirty-brown stain upon the country hedges, like the parched bed of a belated snow-wreath that has melted away beneath the summer sun.

While we are thus impressively reminded of the periodicity of nature, the ebb and flow of her seasons and productions, we can apply the lesson to our own human affairs. There are periods in human history that are analogous to the season of spring when we sow and plant with bright enthusiasm and a large hopefulness. Our minds are ardent and vigorous. Everything is fresh and full of interest. It seems

as if we had only newly awakened to the beauty and glory of the world. Looking but upon the past we can recall ages of creative genius when man conceived and executed great things in art and literature, when every work had on it the hall-mark of original inspiration. Such an age was that of Pericles in Greece, of Queen Elizabeth in England. Such periods were times of planting and they had all the glory and freshness of spring.

But they were followed by ages in which a woeful reaction of weariness and decay took place. The productions of these autumnal ages were only a mimicry of the great works of the spring ages, with all the vital power evaporated. Rules and precedents were followed instead of the fresh insight, freedom and spontaneity of nature; criticism assumed the function of inspiration; and everywhere might be seen the slavish conventionality of exhausted capacity. They were ages in which whatever intellectual energies men had left to them were expended in plucking up that which nobler ages had planted.

The commencement of the Victorian epoch was a period of remarkable creative power, a springtime of exuberant mental fertility. It was a time to plant those wonderful creations of genius which have yielded such abundant fruit both to our fathers and to ourselves. But the close of it seems to be characterized by a kind of listless decay. Like the fruit tree that has one season been too productive, and must rest till it recover and accumulate fresh stores of vitality, so this age seems to be suffering from the reaction of over-production. Whatever new things are introduced strike one as being merely the caprices and extravagances of worn-out invention. How few books of the myriads which keep incessantly pouring out of the press possess any originality or informative power. They are the works of an amateur type of mind, specially marked out by mediocrity and an utter want of style; and whatever excellence may be found in them is purely accidental and not the continuous reliable quality of the heaven-born artist. The largest proportion of our literature is given up to criticism or imitation. It is a time to pluck up that which was planted.

And the same periodicity that distinguishes the intellectual also characterizes the religious world. It has its ages of faith and its ages of doubt; a time to plant and a time to pluck up that which was planted. We seem to have reached at the present day a period of listlessness and analytical indifference in regard to religious things. On every side we see, instead of a noble enthusiasm in the highest of all studies, a carping finical criticism on the most sacred subjects.

There is no traditional faith. There is no article of belief taken for granted. Everything is examined on its own merits. The air

is full of doubt. Educated and even uneducated persons have quite outgrown, as they think, the religious beliefs and habits of their childhood, and have lost the old respect for the old truths and the old ways of their fathers. Divine revelation is regarded as impossible, and the supernatural is wholly discredited. The institutions of the church appear to exercise no influence upon the great mass of the people, and the ordinances of God's house no longer obtain the supremacy in the conduct of our individual and social life which they once enjoyed.

However much we may deplore this state of things, we cannot say that it is absolutely evil. It has, indeed, a good purpose to serve. Winter periods are necessary in the spiritual world as testing times, to find out what is merely superficial and transient, and what is substantial and has in it the elements of endurance. The time of plucking up is meant to prepare the way for a time of new planting. It is a winter desolation to make ready for a spring revival; and many of its evils are caused by the quickening of new life. The work of the unsparing critics has done more, perhaps, to really benefit Christianity than all the defences and apologies of the traditionalists; for it has helped to remove the rubbish that had accumulated upon the foundations of truth, and enabled the builders to construct more solid structures upon the Rock of Ages itself.

If the upholders of old-fashioned views of Bible statements have been obliged by the advance of modern science to modify or abandon their ideas, it is because their views were erroneous to begin with, and had not the sanction of Scripture rightly interpreted, as was supposed. If some things in the Bible have been altered by the higher criticism of the day it is because a truer knowledge of the text and of the nature of Scripture has warranted the change. It is altogether an unfounded fear that with the passing away of the accretions and disfigurements mingled with Christianity, Christianity itself is passing away.

Christianity cannot pass away! The burning of a little straw or a few decayed leaves may raise smoke sufficient to hide the stars; but the stars are there all the time, and when the smoke vanishes, as it will speedily do, they will reappear in all their splendor. The tide of faith may be ebbing to-day, leaving the shore a dreary, muddy waste of desolation, but we shall soon hear the rejoicing murmur of its return to overflow the waste with its bright, sparkling waters.

The best thing, therefore, to do during the disquietude of a time of plucking up in the religious world is to dwell much in thought upon the ages of faith, when men lived heroic lives and died blessed deaths in the heart-felt belief of the gospel of Jesus Christ. The criticism and analysis of the present time can best

be counteracted by the synthesis and construction of a nobler time when men created instead of destroyed, built up instead of cast down, planted instead of plucked up the springtime of divine grace. And this synthesis is practically always possible to the meek in spirit to whom God will teach his way.

Greenock, Scotland.

Quarantining Against Consumptives.

For several weeks the press of California has been discussing a proposal to exclude consumptives. But inasmuch as large sections of the State are considered by the medical fraternity as natural sanitariums for consumptives, multitudes of whom have here found relief, and not a few entire restoration, it has been felt by the humane among us that it would be an inhuman law that would exclude those who could be benefitted by coming. The State Board of Health, at its meeting in this city last Thursday, had before it a resolution to prohibit absolutely any person afflicted with tuberculosis from entering the State; after long discussion it was rejected and the following compromise resolutions were adopted instead, the final vote being unanimous:

"Resolved—That the California Board of Health considers tuberculosis to be a dangerously infectious disease, acquired principally through the inhalation of dessicated tuberculosis sputum and, to a lesser degree, by the means of tuberculosis milk and meat.

"Resolved—Whereas tuberculosis is the means of causing from one-seventh to one-fifth of all the deaths in California cities, that the State Board of Health shall continue its investigations further for the purpose of suggesting to the State and local authorities sanitary regulations that will materially decrease the mortality from tuberculosis, also that it (the State Board) will as expediently as possible carry into effect any sanitary law of which it has control and that may be the means of lessening the ravages of the disease.

"Resolved—That it is the opinion of the State Board of Health that the great number of tuberculous people entering our State and congregating in our cities which have little or no sanitary regulations is a menace to the health and lives of non-tuberculous persons; and

"Resolved further—That the Board recommends that in all State institutions where people are confined the tuberculous people be segregated in a separate ward or building from the non-tuberculous."

"Lift up your eyes to yon Day-giver,
Look up higher, hoping still,
Though the rain is on the river,
Yet the sun is on the hill."

The Sabbath is the savings bank of life.

Home Circle.

"The Man with the Hoe."

C. R. PATTEE, D.D.

[Seen from another angle of vision.]

I.

Toil-worn by honest labor, on his hoe
He leans, to rest his weary frame the while.
Without complaint or consciousness of woe,
He turns his face, unlighted by a smile,
To gaze with wonted eyes upon the field—
To him his world—all bounded by his task.
What lies beyond, and what it, too, may yield,
He does not know, nor does he care to ask.

II.

Why is he thus content to delve for bread?
From higher altitudes of thought debarred,
And seemingly to aspiration dead,
He, yet, is by ambitious curse unscarred.
Though on his sweat-stained brow he feign must
The penalty of toil, its recompense, [wear
His irresponsibility to share
In greater things, or feel their consequence.

III.

No possibilities before him rise
To tempt him from his lot. He has his place.
He fills a sphere unfilled by those more wise.
Who can do more, who less without disgrace?
Unhaunted by the past, nor hope deceived;
Unburdened by the things he cannot ken;
By loss of what he never had ungrieved;
Himself unblamed, unblamed his fellow-men.

IV.

Oh, ye who strive in other ways for gain,
Who thirst for influence, or seek for fame,
That ye, perchance, o'er other lives may reign,
And revel in the glory of a name;
What makes this man—for yet he is a man—
To differ thus from you? He who hath planned
His destiny and yours—do what ye can—
Will surely yet require it at your hand.

V.

What though from sheer fatigue his jaw may fall,
His coarse, unshaven face seem but a blot
On human kind? Of him this is not all;
He is our brother still—despise him not.
Vaunt not your better state, nor his deplore—
His one extreme, the other yours. Who knows
In which God's image, now so crusted o'er
In both, the more is marred, or brighter glows?

VI.

Nor lives this man in vain. His patient toil
Meets common needs mankind must feel at best.
And when, this done, he drops this mortal coil,
He, too, shall have his due reward and rest,
Los Angeles, Cal.

"No Place at Home."

I met him on a street-corner—a bright,
black-eyed lad of perhaps fourteen summers.
I had seen him there evening after evening,
and wondered whether there was no one who
knew the temptations he encountered.

I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make,

"the street is not the best place for a boy, but you see there's no place for me at home."

I was surprised and pained at the answer.

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother?" I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform men, or writing articles on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter."

It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you cannot see the dangers of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother, and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—[Children's Visitor.]

General Gordon's Prayer.

The Bishop of Tasmania, in one of his recent sermons, told a story which brings out the character of a man whom all the world learned to respect before he died. The bishop so says *The Sunday Magazine*, was indebted for the story to a clergyman who had spent some years in Gaza, Palestine.

One night this clergyman was coming home late, and in the dusk of the evening, when objects were not very distinct, he saw what looked like a man kneeling on the ground by the side of his horse. The place was not a

safe one. Arabs might easily surprise the kneeling traveler.

"I must go and warn that man," thought the clergyman. "It will never do to let him remain there. He does not know that he may get into trouble."

As he came nearer, to put his resolution into practice, he was stopped by words that evidently were not addressed to himself. A moment's listening convinced him it was a voice of prayer to which he listened.

"Oh, my God, take me away out of myself, lest I fall; make me to look unto thee," said the voice of the kneeling man.

The clergyman hesitated to interrupt the stranger's devotion, but he could not persuade himself to leave him in danger. After waiting for a time he approached, saying as he did so, "I beg your pardon, but you are in danger here."

The man rose, and the clergyman's surprise was great when he found himself standing face to face with General Gordon.

"What are you doing out here in this dangerous place?" he asked, not yet recovered from his astonishment.

"This morning I received a telegram from England, asking me to undertake a mission which I had longed to undertake all my life," replied the General. "It filled me with such elation that I felt I might get into trouble through pride, and I thought I would just get upon my horse and go away to humble myself before God."—[Selected.]

Women's Bandaged Throats.

Can anything equal the midsummer torture of our bandaged throats? Of all fashion's slaveries—and we are smiling martyrs in more ways than one—isn't this about the most miserable form of bondage?

"I have never," says a conservative old lady, "gotten over the notion that all these women who are going round with their necks tied up in ribbon are suffering from sore throat, and that under the silk or satin strips of red flannel soaked in kerosene must be wound."

Even the stiff linen collar seems less of a torment than the ribbon neckband, which must fit firmly, or it looks a bungling bit of adornment. Vanity will infuse a wonderful amount of courage into a woman's spirit. How else could she endure on a sticky summer evening to deliberately start in swathing her throat with a high, stiff stock she thinks she must wear or suffer the pangs of dowdiness?

She may finger over a frilling of lace, touch lovingly a filmy fichu, and take many a longing glance at her bared neck, but in the end, meekly subservient to the modes, she returns to her ribbon box, drags out a yard or more of double faced satin, and twirls it into place around her neck.

All the evening long she will pluck miserably at the sheeny bandage, vow to go bare-necked the rest of the season, but the very next time she dresses on goes the fancy stock just the same.

And can we ever lay it aside? Look at our poor throats! Fairly scarred and seamed with the binding bit of finery. Will they ever be restored to their original beauty? And until they are, what one of us has the bravery to discard the stock, which has now become a screen for its own ravages?—[Philadelphia Inquirer.]

Mother.

What a word! How full of meaning that is beyond expression! Excepting God, there is no word in the English language so dear to the hearts of those especially who have been blessed with Christian mothers. The only words that approach unto it are wife and home, and these are so precious because mother occupies the throne in the home. Young men and women, remember mother's love and prayers are with you. Live nobly for her sake.

"Such beautiful, beautiful hands,
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.

"I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are my mother's wrinkled hands
More beautiful to me.

"And, Oh! beyond this shadow land,
Where all is bright and fair,
I know full well those dear old hands
Shall palms of victory bear.

"Where crystal streams through endless years
Flow over golden sands,
There where the old grow young again,
I'll clasp my mother's hands."

—Exchange.

The Goal of an Education.

A student asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution.

"Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months."—[New York Tribune.]

The olive is crushed into oil, and the oil is used for smoothing and supplying joints and flesh, for nourishing and sustaining the body as food, for illuminating darkness as oil in the lamp. And these are the three things for which we Christian people have received all our dew, and all our beauty, and all our strength—that we may give other people light, that we may be the means of conveying to other people nourishment, that we may move gently in the world as lubricating, sweetening, soothing influences.—[Rev. Alexander Maclaren, D.D.]

Baby Asleep.

Baby has gone to the land of dreams,
Hush, or you'll wake him! How still it seems!
Carefully shut the bedroom door,
Noiselessly tiptoe across the floor.
See how sweet he looks as he lies,
With fringed lids shutting the dark brown eyes;
One pink palm pressing the dimpled cheek,
And his red lips parted as if to speak.

Yonder, in the low rocking chair,
Is a broken plaything—he left it there;
And there in the corner beside the door
Lies a motley heap of many more—
Jack-knife, picture book, marbles, ball,
Tailless monkey and headless doll,
And new, bright pennies—his special joy—
By the father hoarded to please his boy.

There lie his shoes on the kitchen floor,
That all day long they have pattered o'er—
Battered and chubby, short and wide,
Worn at the toe and cracked at the side;
And there hangs the little dress he wore;
Scarlet flannel and nothing more;
But there clings about it a nameless charm,
For the sleeves are creased by his dimpled arm.

Dear little feet that are now so still,
Will ye ever walk in the paths of ill?
Rosebud lips, will ye ever part,
Bringing pain to a mother's heart?
Keep, O Father, that baby brow
Ever as pure from stain as now;
Lead him through life by Thy guiding hand
Safely into the better land.

—Nancy Priest Wakefield.

Tough Soap-Bubbles.

A bubble is the synonym for what is fragile and fleeting; but Meredith Nugent, in his second paper on bubble-blowing in the August *St. Nicholas*, goes far to prove that it should really be classed with leather and whalebone.

The story of Phil's wonderful soap-bubbles, described in the July number, spread all over the little New England village; and when he consented to give another exhibition for the benefit of the Lawton Athletic Club, only Masonic Hall was found large enough to furnish the necessary seating accommodations.

The bubble show opened with much enthusiasm. Bubbles were tossed up, were caught again, were pierced, were thrown in all directions. Little bubbles, big bubbles—some twice the size of Phil's head—medium-sized bubbles, all sorts of bubbles, were blown with wonderful rapidity. Bubbles were exchanged, were balanced, were twirled around, were treated so harshly, it appeared at times that one well might have doubted whether these were made from ordinary soap and water. Why, in the game of "exchange" one bubble was tossed and caught six times!

Then Phil made the audience roar with laughter by comically striking a bubble with his felt hat, so that it bounded toward Harry, his assistant, who in turn bounded it back again. Back and forth this bubble was bounded, until the counting children shouted out in unison, "Seventy-three!" when it burst. Now

our magician arranged twelve pretty goblets, while Harry blew bubbles from a sea-shell, into the small end of which a hole had been bored.

"See," he exclaimed, "how much finer and larger these bubbles are than bubbles blown from pipes; and they are more easily blown, too."

Then followed plenty of fun, as the boys endeavored to place a bubble upon each of the twelve goblets. Again and again they managed to cover nine or ten of the glasses; but a bubble seemed always to burst before the twelfth was covered. Finally, by wonderful quickness, they succeeded in achieving this feat.

Each now took a large funnel, dipped it in the mixture, placed the small end in his mouth, approached the other until the bowls of the funnels were not more than six inches apart, and started to blow. The bubbles slowly swelled out, touched, and on contact united in an instant into one large sphere. Steadily and carefully the blowing was continued, both boys cautiously backing, meanwhile, until a great quivering shape sixteen inches in length had been made.

Resting for a short breathing-spell, Phil asked for one of his friends in the audience to come and help him make a three-cornered bubble. The spectators laughed at this, and they were amused again when the boys, assuming purposely comical attitudes, began to blow. Their laughter, however, was changed to wonderment when a great triangular bubble made its appearance. Before the loud applause that greeted this gigantic bubble ceased, Phil blew a bubble upon a large tray, then he blew another on top of the first; both united. Then he added a third, making the bubble still larger, and fairly electrified his audience by adding a fourth bubble, which joined just as the others had done.

Here was a great bubble, indeed, for careful measurement showed it to be four feet around!

After a few moments' intermission, Harry took a large yellow humming-top, and set it spinning upon a shining tray. Suddenly, without any announcement whatever, Phil placed a bubble right on the whizzing toy. Round and round the top angrily hummed, surmounted by its dome of iridescent brilliancy. How the bubble retained its position was a mystery; but there it clung, not only until the top ceased spinning, but for some moments afterward.

Children's Queer Sayings.

Tom was present when his aunt, speaking of Tennyson's death, said, "After all, he was an old man; it was time for him to be in Abraham's bosom." "Abraham's bosom must be nearly full now," said Tom; "perhaps he will have to go into Isaac's."

Evelyn was sitting with her aunt, when her uncle came in and said: "Mr. — is dead," referring to a friend who had passed away. "Auntie," said the child, "I wonder what Mr. — is doing now. I suppose they (the angels) are just showing him around."

Jim's mother sent him downstairs in the dark, saying, "Don't be afraid, dear, God is on the stairs." "Yes," he replied, "God is on the stairs and Alice is in the kitchen." His faith in Alice was evidently the stronger.

Father was going away on business, so he called his eldest boy and said, "Johnnie, while I'm away, I want you to take great care of mother. I leave her in your charge." That night, when Johnnie knelt at his mother's knee, saying his evening prayer, he said, as usual, "Please, Lord, bless grandmamma and take care of her; bless father and take care of him; but you needn't trouble about mother, because I'm going to take care of her."

A little seven-year-old boy, on hearing for the first time about the Roentgen Rays, exclaimed, "If I were a doctor, I know what I should do. I should turn the Roentgen Rays on a person who was dying, so that I could see his soul going to God." The same child said, "When I say my prayers I always see everything. When I say 'Deliver us from evil,' I see God going out with a spear to fight Satan; and when I say, 'Forgive us our trespasses,' I see him with a big rubber cleaning a black-board."

A gentleman found his little daughter crying bitterly because she had had a tumble. "Never mind, Winnie," he said, "won't a chocolate make it better?" "No," said the child, between her sobs, "but two would do it!"

"Mamma," asked a little boy, "why is it that people don't have enough to eat in heaven?" His mother was naturally surprised—not to say shocked; but he persisted: "Well then, why does father pray every day, 'Make us more meat (meet) for heaven?'"

My little girl was only two and a half when she first experienced the delight of a garden "all for her very own." "And will you plant potatoes in it?" asked one inquiring friend. "Yes," said the small maiden, with a gleam, at that early age, of a housewifely sense of association, "yes, I will plant potatoes and gravy in my garden!"

A young mother was trying to improve the apparently attentive mood of her little girl by giving her some serious admonition. After listening patiently for a time she said in an indescribably coaxing way, "Amen, now, mamma."

"The name high over all, in hell or earth or sky;
Angels and men before him fall, and devils fear and fly.
Jesus, the name to sinners dear—the name to sinners given,
It scatters all their guilty fear; it turns their hell to heaven."

The Boy Who "Started" Niagara Suspension Bridge.

There lately died at Lincoln, Neb., a man named J. H. Walsh, who had an important part in the construction of the first suspension bridge at Niagara Falls.

When he was still a boy, the first steps for the construction of the suspension bridge were taken. The first thing of all was to stretch a single wire across the chasm. The engineer in charge had thought of a way to get it across.

"What boy is the best kite-flyer in town?" he asked a resident.

The Walsh boy was named, and the engineer asked that he be brought. He was made to understand that he must fly his kite across the Niagara river. He flew it across, and allowed it to come down on the other side. Men were there to seize it. Then the engineer attached a wire to the string on his side, and the men on the other side detached the kite, and by means of the string drew the wire across, and the bridge was well begun.

Mr. Walsh afterward moved to Nebraska and became a prominent citizen of Lincoln.—[Youth's Companion.

A Life of Service.

That high life which waits for us can only be a life of service. There is no heaven here or anywhere else but the heaven of service. "His saints shall serve him." They rest from their labors, and yet they rest not day nor night. The labor of service is gone because there is a perfect fitness and perfect surrender. They stand high among those who excel in strength. But an added fitness has been found and developed by the daily discipline of life on earth. We are here at school to be fitted for the high position we are to take by and by. We are here as apprentices to learn the art of service. Our only safety is to surrender ourselves perfectly to God, and to accept earnestly the daily life. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in this great fitness for service which it shall have wrought out in us. To give ourselves up wholly to our God, to trust him utterly, to be taught of the Lord, to keep step and time with him is our only safety. To lose the lesson and discipline of this life is to lose the glory of the life to come.—[Mark Guy Pearse, in the Quiver.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—[Bishop Vincent.

The Occidental Board

OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Mrs. H. B. Pinney, Secretary of Literature, 1407 Castro street, Oakland, Cal.

On to the Black Sea and Constantinople.

(From letter from Miss Grace Russel.)

On the train we had great experiences. Miss Leinbach, who acted as treasurer as far as Constantinople, reported to us while we ate our breakfast in the station restaurant that there was no place in the second-class cars for us. Yosef, having worked in Russia, was well acquainted with the ways of the Post Road, knew a little Russian, a good deal of Georgian, and all the Turkish we needed. Two of the ladies knew Armenian, which was useful as far as Agstafa, and Miss Holliday can get on pretty well in German and French. After interviewing Yosef in his own tongue I tried for first-class tickets, but there was no room there. While we were discussing the train came in, and to stop only five minutes. Tickets were pushed out to me; confusion ensued over the necessary exchange of bills. We insisted upon getting into first-class cars, but were eventually huddled into the third and then found our tickets were for that class, after all, and congratulated ourselves that at least we were making a cheap trip, and found the company very pleasant and respectable.

At Tiflis we saw a scene of hurry, crowding, push and business, such as my eyes had not seen for nearly eight years; people going and coming—the train again crowded. It was difficult while at stations to make the restaurant keepers understand us and give us anything, in the hurry to get back to the rear end of the long train. Gestures and signs had to take the place of language. Miss Holliday at last amazed the crowd by talking German and answering their questions.

At Batoum nice little phaetons whirled us off to the hotel through streets lighted by electricity. The pleasure of a good bed, soft mattresses, clean towels and a big washbowl cannot be described.

Fleas were still in evidence, but the fleagowns, with their strangling draw-strings, were discarded, and it was a nice rest not to sleep in a sack.

Next morning a French breakfast set us up for the day, and with our best clothes on we set out to find the French Consul. His wife was quite American-looking, dusting her parlor with a big white apron on. We had a pleasant call, heard about ships and then went shopping.

At Trebizond the Pasha Commander of troops there came on board with no end of music, display and salutes. His wife is ill and he was taking her to Constantinople for an operation. She invited us into her room for a call, and told us how much afraid she was. Persian Turkish is very different from Ottomanli, but she seemed to understand Miss Holliday pretty well, as she told her how God had helped her through just such a serious operation and had taken away all her fear, besides raising her up again from almost the brink of the grave. Miss Holliday even had a friendly discussion with the Pasha. She is droll and made him laugh heartily, though she afterwards had a real serious talk, and he did not again introduce religion into their conversation. The Spirit himself opens the way and makes opportunities come easily and naturally, and I am sure Miss Holliday is much used of God.

I had heard so much of the loveliness of Constantinople and of the Bosphorus that I was rather disappointed. The shores were certainly pretty, but the places and buildings were not nearly so beautiful as photographers have represented them. Perhaps entering the other side the effect is grander. Some, of course, have seen it by sunrise and by sunset. We saw an ordinary town overhung by mist and smoke. The great mosque of Sultan Suliman is the most imposing edifice in the city, and the Galata Tower also attracts attention from any point.

We are in the Aegean sea; we do not see Athens after all. I shall write of sight-seeing in Constantinople in my next and perhaps get up-to-date.

Miss Russel left Urumia the first week in June, and July 8th she writes from the Mediterranean sea, nearing Marseilles, soon to cross the Channel and to reach her aunt in Sussex for a visit and rest. The fatigue of this journey has been much greater than the outgoing journey. It is wearisome for women to travel alone and contend with all the trying emergencies.

Miss Mary Jewett's very busy day on Easter Sunday at Three Hills, Persia, is very interesting, but we need not tell about it, as it is published in *Over Sea and Land*. Truly, the call is great there for a missionary.

"I will go forth 'mong men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me, and great songs;
And, whether crowned or crownless, when I fall,
It matters not so as God's work is done."

"Build it well, whate'er you do;
Build it straight and strong and true;
Build it clear, and high, and broad:
Build it for the eye of God."

Woman's North Pacific
PRESBYTERIAN BOARD OF MISSIONS,
 PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. S. T. Lockwood, 371 E. Eighth street N., Portland, Oregon.

The second fall meeting of the Board has recently been held, and proved in the discussion of numerous branches of work and the methods to be employed that the members had lost none of the enthusiasm aroused by the first gathering after the summer vacation. Mrs. Wadhams opened with a prayer service, whose keynote was the "Love of God." She also told of a letter from Mrs. Morrison, one of our Vice-Presidents and wife of the lately deceased pastor of Calvary church, expressing her appreciation of the sympathy extended to her and of the bestowal of the life-membership upon her.

In accordance with a request from the Board, Mrs. Lindsley, wife of our first pastor, had prepared an article commemorative of Mrs. Mary H. Holbrook, who had been our first Vice-President from the beginning, and an efficient and zealous worker in it. The memorial is a comprehensive, affectionate tribute, perfect of its kind—we could not wish a word altered—and awoke an answering thrill in every heart that will always love and miss the dear saint who has gone before us. Our President could hardly say enough of her appreciation of its satisfactory completeness. It was ordered to appear in the Minutes, the Annual Report, and to be sent to the family.

Dr. Maude Allen wrote us of her pleasure and gratitude in being made one of our life-members; also of her return to Ambala at the close of her vacation, and consequent readiness for another year's work.

Upon hearing the Treasurer's report, it was found that the second quarter had fallen off a little in receipts, as compared with the first, but was a decided gain upon the corresponding time last year. Two more societies were reported as lately organized—one at Puyallup, and the other at Palouse. We were not a little pleased by a word of commendation from Mrs. Pierson of the Home Board, for our assistance of Mrs. Carle of Hoonah, Alaska. Mrs. Tillie Paul, the Christian Indian woman of whom we have spoken before, wrote of her entirely recovered health, and the happy, thankful spirit with which she resumed her work.

Our Secretary of Literature reported as

usual many leaflets dispatched on their beneficent mission, and the arrival of the Prayer Calendars for 1900, which proved, upon inspection, to be artistic as well as instructive. Arrangements were made to fill a Christmas box for the Spokane Indians. We were also delighted to hear of the welfare of Mr. and Mrs. Bannerman, who, lately from Africa, are now ministering to the Indians in Juneau. They impressed every one on their recent tour of the Coast, by their winning and capable manner, and their unreserved devotion to their work. They are rejoicing in a new manse and greatly improved health.

A plea for increased contribution for the Freedmen was advanced, and the Corresponding Secretary was instructed to request the auxiliaries, in her circular letters, to prepare their praise-meeting programs with this in view; also, that she urge unceasing activity in circulating and securing signatures to the petition against Congressman Roberts. Adjournment then followed.

The Duty of To-Day.

Most men dream of noble doing,
 When a better time draws near;
 Many think that life's chief duties
 Are in some far distant year.
 They forget that our true battle
 With temptation and with sin
 Must be fought each day and moment,
 If success we wish to win.

Most folks think that in the future
 They will live a better life;
 They forget that we grow Christlike
 In the midst of toil and strife.
 We should make this earth a heaven,
 Here should labor, live and love;
 We should enter now Christ's kingdom
 And not wait for one above.

Many people borrow trouble,
 Worry o'er to-morrow's trials;
 Never note these days of sunshine,
 Nature's beauty and her smiles.
 What's the use of always fretting,
 'Tis enough for us to know
 That we're getting our just portion
 As the seasons come and go.

Why do men delay the doing
 Of the deeds that should be done?
 Why spend time on future battles
 Till to-day's is fought and won?
 Seems to me we would be a wiser
 If we lived just for to-day,
 And would trust our Heavenly Father.
 He will guide us all the way.

—Michigan Christian Advocate.

The lowliest religious rite of the savage who lays a sheaf of corn, or a few grains of rice on the altar of his god—and the solemn ritual of the Christian Eucharist, the highest and most spiritual religious exercise known among men—these alike bear witness to the linking of the gifts of the earth with religious thought.—
 [Rev. G. A. Johnston Ross, M.A.]

Woman's Synodical Society

The Annual Meeting.

Notwithstanding the rain and the difficulties which had attended the preparation of the program, the nineteenth annual meeting of the Synodical Society, held in Stockton, Friday, October 20th, was one of the most profitable and inspiring in its history. The preparatory devotional service, led by Mrs. H. T. Ames, brought out the need of more prayer and entire dependence on the Spirit's leading.

Mrs. C. E. Walker presided in the absence of the President, Mrs. Perkins. In behalf of the Presbyterian women of Stockton, Mrs. J. W. Lundy proffered a graceful and cordial welcome. To this was added the welcome of the Missionary Union of Stockton, voiced by Mrs. Thrasher. Mrs. Start of San Jose responded, expressing gratitude for the hospitable reception by the Stockton ladies.

"The History of the Year," especially the report of Mrs. Prutzman, gave a sketch of the Society's plans for the year and the work accomplished. Encouraging words came from the Presbyterian Corresponding Secretaries—one reported a semi-annual meeting with every auxiliary represented. Los Angeles Presbyterian reports a pledge to secure a thousand new subscribers to the *Home Mission Monthly*.

Mrs. Gage, Box Secretary, treated us to an up-to-date talk on boxes, and inspired fresh enthusiasm for this important branch of our work.

Mrs. Baker of Modesto, in "Reminiscences of the Wife of a Home Missionary," stirred us to sympathy and tears. As she described the hardships and trials of a missionary's wife, we wondered how Christian women can be indifferent while our brave sisters are struggling in poverty and loneliness on the frontiers.

The earnest words of Mrs. Hill, who led the devotional exercises of the afternoon, will long be remembered. "They never asked in vain who sought the Lord aright." During this session, presided over by Mrs. Ames, the beautiful and helpful address of our loved President, Mrs. Perkins, was read by Mrs. Sutherland of Fulton. The report of the Corresponding Secretary was most encouraging. The loss noted in some directions is more than balanced by gain in others. The address on "Woman's Work" by Mrs. Walker outlined the missionary work that ought to be done in our country.

The "American Highlanders," by Mrs. Hume of Oakland was a stirring talk on these interesting people of the Southern Mountains. Our hearts went out to them as we heard of the crowded schools and closed doors, and, with the speaker, we hope the time will soon come when the words "And yet there is room" will sound on the eager ears of all who knock for admission to our schools. The "An-

ti-Polygamy Campaign" was presented by Miss Pierce of San Anselmo. We wish that all the women of America might awake to the danger threatening our homes and sacred institutions.

The "Young People's Half-Hour" was in charge of Miss Fraser. This interesting part of the program will be fully reported in next week's *Occident*.

Resolutions were adopted expressing love and sympathy for our President in her suffering; sorrow for the retirement of Mrs. Coulter, Secretary of Freedmen's Work; gratitude to the *Occident* staff for their uniform kindness, with a recommendation that, on our part, every effort be made to increase the circulation of the *Occident*; commendation of the grand work of the Young People's Societies, and thanks to our hostesses, the ladies of Stockton, and to the members of the Congregational church for opening its doors to our meetings.

The following are the Synodical officers for the coming year: President, Mrs. W. T. Perkins; Vice-Presidents: 1st, Mrs. H. K. Goddard; 2d, Mrs. M. A. Rohrer; 3d, Mrs. R. B. Milroy; Recording Secretary, Mrs. D. W. Balch; Corresponding Secretary, Miss J. C. Haight; Young People's Secretary, Miss Grace H. de Fremery; Secretary of Literature, Mrs. F. S. Page; Educational Secretary, Miss Clara Pierce; Box Secretary, Mrs. H. B. Gage; Secretary of Freedmen, Mrs. H. L. Lunt; Treasurer of Contingent Fund, Miss M. E. Chase; Synodical Visitor, Mrs. C. E. Walker; Vice-Presidents from California of the Woman's Board are Mrs. C. E. Walker, Mrs. W. S. Bartlett, and Mrs. R. J. Forsythe of Los Angeles, and Mrs. W. T. Perkins of San Francisco.

The appearance of Mrs. Perkins' name at the head of the list of officers will evoke much rejoicing. It is a kind Providence that makes it possible for her to retain the office from which, for a time, her resignation seemed inevitable. She will be ably and lovingly supported in her work by the new Vice-President, Mrs. Goddard. But with how much regret other names are dropped—Miss Bigelow, Mrs. Prutzman, Miss Bingham, and Mrs. Barnhisel. The vacant places are all filled; we welcome the incoming officers, while we grieve at parting with those who have rendered so faithful service in the past.

The evening's illustrated lecture by Rev. D. E. Finks fittingly rounded out the day. To be transported to the mission fields, to see teachers and pupils at work and recreation, to enter their homes and know their surroundings, gave a reality to the missionary life and the claims the exceptional populations of our land have upon us, which nothing else could have given. The missionary societies which secure Mr. Finks' lectures are highly privileged.

Mrs. G. H. Burdick, Rec. Sec., *pro tem*.

The Sunday-School.

Notes by Prof. Thomas F. Day, D.D.

Rebuilding the Walls of Jerusalem. (Neh iv. 7-18.)

LESSON VII. November 12, 1899.

GOLDEN TEXT.—“*Watch and pray.*” (Matt. xxvi: 41.)**Introduction.**

1. Time: 445 B. C.
2. Nehemiah's Request.

About four months elapsed before Nehemiah ventured to bring to the king's notice the matter that lay upon his own heart. His opportunity came one day when the king and queen were at a banquet. It was his duty as cupbearer to taste the wine before he gave it to his royal master, to show that it had not been poisoned. On this occasion the king, who was a kind though impulsive man, rallied his favorite on the sadness of his countenance. When he learned the cause he asked, “For what dost thou make request?” How the heart of Nehemiah thrilled when he heard the words! He dared not trust himself to answer until he had first “prayed to the God of heaven.” It is almost the only instance of ejaculatory prayer recorded in the Old Testament. Then he made known his request, and the king gave him permission to go to Jerusalem, appointed him governor, clothed him with full authority to rebuild the walls, and granted him letters of safe conduct to all the satraps of the Trans-Euphrates country.

3. Nehemiah's Journey.

Taking an escort of Persian cavalry, he proceeded to the “Westland.” “Nehemiah would journey to Babylon, and from Babylon probably to Hamath and Damascus, which, as the most important cities in Syria, would be the residences of ‘governors.’ From Damascus he either journeyed along the east of the Jordan, crossing it at Jericho, or he crossed it by the usual fords south of the Lake of Galilee, and visited Samaria on his way to Jerusalem.”—*Ryle*. At Samaria he met Sanballat and Tobiah, who were greatly displeased when they learned the nature of his errand.

4. The Tour of Inspection.

On his arrival at Jerusalem the first thing that Nehemiah did after a brief rest was to make a survey of the work to be accomplished. Without advising the local authorities of his movements, he summoned a few trusted men to accompany him, and, mounted on a mule, he made a circuit of the ruined walls by night. Then he called an assembly, and divulged his plans, which the people enthusiastically endorsed.

5. Nehemiah's Policy and Achievements.

The new governor showed consummate skill in the management of affairs. He won the hearts of the people at the start when he refused the official salary and perquisites. He

kept open house and entertained regularly a hundred and fifty guests besides many transient visitors. His influence was unbounded. He called the people together, appealed to their patriotism, pledged the king's support, threw the weight of his own enthusiasm into the scale, and made a systematic apportionment of the work on the walls to various groups bound together by family or village ties. At first the Samaritan opposers contented themselves with ridicule, but when the walls had been raised in an incredibly short period to half their intended height all the way round, contemptuous sneers gave place to more active opposition.

Explanatory Notes.

I. Nehemiah's Obstacles, verses 7-12.

The troubles attending Nehemiah's work come from three sources—the conspiracies of his enemies, the complaints of the laborers, and the fears of the Jews left unprotected in the outlying districts.

7. Jerusalem had been like a sick man ready to die. Surprise and alarm seized the neighboring peoples when they heard that “healing had come upon the walls” (R. V. margin). *Sanballat* was the leading spirit among the Samaritans, *Tobiah* among the Ammonites, *Gesham* (ch. ii: 19) among the *Arabians*, while the *Ashdodites* were represented by some unknown leader.

8. These formed a plot to come with a large force and throw the builders into a panic, R. V. “cause confusion.”

10. Troubles from within begin to thicken. The laborers were so few and the need for haste was so urgent that they had no time to rest. Every one was worn out with excessive toil, and there was still *much rubbish* to be removed. It is no wonder that they became discouraged and declared that they were *not able to build the wall*.

12. The situation was further complicated by a message that was sent *ten times* (a round number to denote great frequency) to the builders whose homes were in the adjacent towns. It came from their panic-stricken families, “You must return unto us,” (R. V.), i. e., to protect them from the attacks of the enemy. The translation of this verse in the Authorized version is inaccurate and obscure.

II. Nehemiah's Plans of Defense, verses 13-18.

The undaunted governor arms his workmen and places them in position. His appeals to their faith in God, and their love for family and home, makes them brave, and when their enemies withdraw they resume work on the walls. Every workman is prepared at a moment's signal to rally for defense.

13. Apparently the defenders were drawn up behind the lowest, hence the most exposed, parts of the wall. Each family guarded the portion which its members had built.

14. Nehemiah was the "war governor" of Judah. He was also the general of its army. He inspired his troops by an appeal to the strongest motives that ever nerved men to heroic action—"For God and home and native land."

16. Though the enemy had withdrawn the necessity for watchfulness continued. Half of Nehemiah's bodyguard that had accompanied him from Susa, worked on the walls, and half of them stood guard holding *the spears, the shields, the bows and the habergeons* (R. V. "coats of mail"). They were armed themselves and held the weapons of their comrades. *The rulers were behind all the house of Judah*, overseeing the work and ready to lead their companies whenever the alarm should sound.

17. The particular class of workmen referred to in this verse, *they that bare burdens*, had to remove the rubbish and carry the material for the builders who labored on the walls. These could do their work with one hand and hold a *weapon* (literally, "missile"), probably a javelin, in the other.

18. *The builders* proper, those who had to use both hands in their work of placing the stones in position, carried each a sword fastened to his sash. Nehemiah superintended the whole work, his trumpeter ever at his side, ready to sound forth his commands. In fifty-two days the wall was finished (vi: 15).

Lesson Points.

1. *Central Thought*: Our work for God must be prosecuted in spite of the assaults of foes, the weariness of flesh and spirit, and the efforts of mistaken friends to divert our resources to less important objects.

2. When the devil cannot laugh a man down he fights him.

3. Praying soldiers make the best fighters.

4. In the kingdom of God there must be burden-bearers as well as builders.

5. The kingdom of God makes rapid advances when every member does his part.

San Francisco Theological Seminary.

Value of the Saloon.

Is there any good in a saloon? Any good—the first strand of the thickness of a gossamer thread of good? Is it not time that some sensible man paid his respects to us ministers for so often helping the ungodly, by praising them? All such commendation of wickedness simply adds to the contempt with which the ministry is held in certain quarters, in places where we ought to have respect. The man who prates about the good qualities of a saloon clearly shows that he knows nothing about it; he has scarcely looked inside of one. His talk about the poor man's club (and by the way, that is a minister's phrase which has been eagerly taken hold of by saloon men, as their best weapon) is so far short of the facts that it

would seem unworthy of notice. But the fact is that the thing has become so common, the defense is so often made, that if it keeps on, the difficulty with this evil will be all the greater, and we have gone over to the enemy and given it its best defense. The saloon as it is found to-day in our large cities has nothing about it to commend itself. I have gone along the streets early and late, looked into the wide open doors of the saloons of Chicago. Of course there is no pretension made to observe the law, and certainly none made to enforce it, so that one can easily get at the facts if he wants them. The saloon where the poor man goes is nothing less than a place to get drunk in; nothing more—and surely nothing less. There is nothing that appeals to a man's social nature from the moment he passes the threshold; every appeal is to his baser nature; sensuality, vice, drunkenness, appeal on every hand. Bad women, liquor, and gambling—these three are the only things that minister to the "social nature" of a man in a saloon. If this is sociability, then the friendliness of hogs in a sty is of the same dignified sort. There is no reading matter; the atmosphere is so heavy with smoke and fumes of liquor that there is nothing whatever of a social nature. Where is the social club; what ministers to it? Is that loud talking, angry discussion, sudden pushing out of some one who has become drunk inside, the sly creep of the woman in scarlet with a new victim whose appearance indicates that he has just come from out of the city; or, with a bloated brute who is to the manner born—are these the evidences of a social club? If not, where is the thing of which we hear so much now and then from preachers who hold it up to admiration?—[W. H. Geistweit, in *The Standard*.

Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass for thyself. —[Jeremy Taylor.

The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.—[Spurgeon.

We cannot expect too little from men, nor too much from God.—[Rev. Matthew Henry.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Living Bread. (John vi: 26-35.)

Topic for November 12.

The language of yesterday must be interpreted by the thought-habit of to-day. After a while any literature becomes foreign to the reader of later date. Very few among the average readers could make much out of a Wycliffe Bible. So this striking quotation from John, which is our reference for study in connection with our topic this week, needs careful transference into the common thought of our present day. I am quite aware that we often refer to Christ as "the Bread of Life." We talk only too often with the use of this figure. But I doubt whether we often convey any very clear ideas by this method. The figure may be attractive, poetic, and, in a measure, suggestive. But whether we really make plain the incisive instruction of this passage may be questioned.

* * *

In the time when Jesus Christ walked this earth as men do to-day, and took the place of a teacher with his pupils, the method of instruction was mostly by figure and parable and simile. Hence, the Bible abounds with this style and diction. But in our time, while our schools do not ignore poetic forms, the methods of teaching are more direct, logical, and didactic. It may appear to be more literary, but it cannot be as practical to adhere to the figurative style as it is to translate the ideas into the habits of thought which the common people are accustomed to use in their every-day thinking.

The multitude in this instance had just been eating—eating under circumstances so remarkable as to greatly impress their minds.

Without reasoning very far, it appeared to this vast crowd that a man who could feed five or ten thousand people with only a loaf or two for a beginning was just the person out of whom a good king could be made. And as they knew nothing of any form of government except that under a king, they made a move to force him to be their ruler.

The next day Jesus meets this interpretation of his value to them by beginning with a reference to their thought of bread. But what he aimed at was to teach them not to make material values more important in their estimation than the moral and the invisible. Jesus had been before them in two aspects. From Mark's account of this event, we learn that before our Lord fed this company, he taught them many things. But it appears that it only required twenty-four hours for them to put into the foreground of importance the fish and bread, rather than the truth.

* * *

Now, if we are to get at and make any permanent use of this topic, let us translate this

theme of "The Living Bread" into this subject—"Making the Most of God's Invisible Gifts." It would be helpful to catalogue the visible things that hold the attention of men to-day, as the loaves and the fishes did on the occasion referred to by John. Property, honor, position, authority, fine clothing, jewels, rare specimens in art, coins, and various bric-a-brac, horses, yachts, orchids, and other objects too numerous for mention here may become a damage to us as easily and surely as the loaves of this multitude, because we put them in the wrong place in our estimate of values that are important to us. The sin of to-day is the sin of misplaced values. This would be a meeting almost unequalled, if we could hear, as this company did, our Lord saying: "Children, change your estimate of values; think most of possessions that are invisible. Instead of putting property so high, put character first. While thinking of position, think more still of your Christian influence. Throw yourself into the enjoyment of your fellowship with Jesus in prayer and association with Christians, more than you enjoy fine clothing, furniture, equipage, and attainments that can be measured and praised and talked about in society."

* * *

Perhaps this is the step we are most reluctant to take. Possibly, Christianity has progressed so far that we may almost say that in civilized lands the vast majority of people have some attachment to Jesus Christ. In that respect—in the matter of making some personal acknowledgement of the world's Savior—the line between the church and the unchurched has become somewhat indistinct. Theologically, the modern world is "not far from the kingdom." But while "devils also believe," and there is such close resemblance theologically between saints and Satan, we must be on the alert to reach this higher plane. As Christians in our own age, we cannot be of much value unless we are striving to keep first before our minds the supreme value of the invisible. We see that Christians are hungry and thirsty for worldly honor, riches, position, prominence, selfhood, and the abundance of things. Some of us have not yet taken to heart the message here: "I am the Bread of Life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." Many of us who gather in these meetings, although we may be genuine Endeavorers, are still afflicted with a fever for material values. We need to feed on the invisible things that perish not.

Oakland, Cal.

He Leadeth Me.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

Literature of the Day.**Book Reviews.**

nolds Brown. This is a study in Christian belief by the well-known pastor of the First Congregational church of Oakland, and embodies the matter of ten consecutive sermons delivered on as many Sunday evenings in his own pulpit. The genesis and purpose of the series are indicated in the preface. The author was continually meeting people who had lost confidence in some of the doctrinal statements accepted by them in early life, and who were uneasy because the traditional phrases of religious speech did not set forth with unstrained naturalness and transparent sincerity the facts of their religious life. It seemed best to him therefore to announce a series of sermons on "The Message of Modern Orthodoxy," which series are now printed in this book. The message covers what seems to him to be the main points of Christian belief, or as the text has it which he prints upon the title page, "Now of the things which we have spoken this is the sum" (Hebrews viii: 1). The ten points which form the titles of as many chapters are, the Divinity of Christ, the Atonement, the work of the Holy Spirit, the matter of Conversion, salvation by faith, the authority of the Bible, the philosophy of prayer, the Christian Church, the hope of immortality and the last judgment. The views of Mr. Brown are so well known to all who have followed his career that any extended comment seems unnecessary. He belongs to the liberal wing of Congregationalists, and is one of those who, like Lyman Abbott, is endeavoring to restate the eternal truths of the Christian faith in terms and phrases which seem to them more suited to the thinking and wisdom of the day. He would be classed among the disciples of the new theology, and leans to the ethical in his interpretation of revealed truth. His method is easy and popular, and the sermons in many respects models of homiletic force and beauty. They are evidence that doctrinal sermons are not by any means unacceptable to modern congregations, when presented in attractive form. Those in sympathy with his point of view will be greatly pleased to have their ideas so clearly and so forcibly put. Others and more conservative—those who are more content with the truth-symbols of the ages—will often miss the clearing of the well-tried and well-tested orthodoxy, and wonder whether after all much has been gained, theologically, by this newest attempt by our brilliant and versatile brother on the other side of the bay. *H. N. B.*

"An Order of Worship with Forms of Prayer for Divine Service." Compiled by B.B. Comegys, LL.D. Second edition. Sherman & Co., Philadelphia, 1889. Cloth, 40 cents; paper, 25 cents,

prepaid. This is a very attractive volume of over 450 pages. It is a prayer-book, a manual of forms and a psalter combined. It contains some of the best prayers of the Christian Church of all ages. It will prove suggestive and stimulating to the ministry in the preparation for public prayer. For general pastoral use many would prefer a smaller manual. Many of the forms of service will not be satisfactory to all. It is well for the minister to study various forms and then prepare his own. For such study and preparation this book is modestly stated by the author in these words in the preface: "If this book shall contribute to the more dignified and orderly worship of God, or shall induce some layman to hold public services where there is neither church nor minister, * * * the writer will be devoutly thankful." *W. H. L.*

"The Christian Endeavor Birthday Book," compiled by Florence Wetts. Whittaker Bible House, New York. This is a gem of a collection of birthday texts and sentiments, and deserves a place in the library of every Christian Endeavorer. It is neatly bound in royal purple, and has the monogram of the United Society in gilt on the cover. The selections from the Bible are carefully chosen, and those from general literature added with such appropriateness as to afford an excellent commentary on the text. A sweet devotional spirit characterizes the work throughout. *H. N. B.*

Magazines.

President Hadley of Yale College, one of the best-known authorities on the subject in the United States, writes an article of the most timely interest on "The Formation and Control of Trusts." He gives a very clear statement of the motives and conditions that lead to their organization, and points out with reassuring emphasis some of the causes that are already tending to their limitation as mere speculative enterprises. He believes that the question of state ownership or control will become less and less acute as a political issue.—In November *Scribner's*.

Books Received.

From the Pilgrim Press, Boston, Mass.:

"The Master Idea," by Raymond L. Bridgman. Price, \$1.50.

"Professor Pin," by Mrs. Frank Lee. Price, \$1.00.

From the Union Press, Philadelphia:

"By the Closest Ties," by Jessie Macgregor Shaw. Price, \$1.00.

From Fords, Howard & Hulbert, N. Y.:

"Dorsey, the Young Inventor," by Edward S. Ellis, A.M. Price \$1.25.

From Advance Publishing Co., Chicago, Ill.:

"John King's Question Class," by Charles M. Sheldon. Cloth, 75 cents; paper, 25 cents.

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The International Teachers' Bible will cost you only one dollar if you are a subscriber to *The Occident* and will remit us one year's renewal subscription with the same. The International Teachers' Bible was a very popular premium with us one year ago, and large numbers of the subscribers to *The Occident* availed themselves of the offer. During the year repeated requests have come in asking, "Do you still give the Bible as a premium to the paper? If so, kindly send us word immediately, as I want to give one to another member of the family, or to some friend." To give you an exact idea of the size of type, we refer you to the type that you are now reading. On the back cover page of this issue we show you the exact size of the Bible; it weighs three pounds, and is rather large for carrying to church Sabbath after Sabbath. We have the same Bible weighing two pounds, in minion type, which is a very handy Bible for use in Sabbath-school or church. The International Teachers' Bible is printed from new plates on thin white paper, complete references, word book, Bible helps, maps, etc.; is made to meet the growing demand for a thoroughly up-to-date, comprehensive book for teachers and students, and containing such helps to the study of the Bible as are found of value in actual use from day to day. This splendid volume is bound in leather, linen lined, with round corners and red under gold edges, sixteen plates and fourteen illustrations, seventeen maps and a list of contents that would weary you if they were enumerated.

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The proposition is that every present subscriber to *The Occident* who will renew promptly, and every new subscriber can, by adding \$1 for old version, \$1.25 for new version, receive, postpaid, either copy of the International Teachers' Bible, regular price of which is \$2 and \$2.50, and advance the paid-up date of their subscription another year.

President Schurman's Advice.

Before his appointment on the Philippine Commission President Schurman of Cornell University was opposed to our acquiring the islands. Most likely that fact, joined to his abil-

ity and fairness, led to his appointment on the Commission by President McKinley. Since his study of the problem on the ground his views have changed. He says it is no longer a question whether we shall take the islands or not, but what we shall do with them now that they are ours. Speaking at a banquet given him by the Aldine Association, in New York city, Oct. 20th, President Schurman thus stated his views of the situation:

"Under the law of nations the United States has unimpeachable sovereignty over the Philippine Islands. This involves responsibility for their government. Our tutelage at least for some time is the only thing that can save the Philippines from despotism and anarchy and their islands from division among the European powers, thus destroying forever the hope of a free and self-governing Filipino nationality, which American protection and guardianship would inevitably tend to develop.

"But we must not fail to make use of every means available for the attainment of the end in view. And, when we bear in mind that the Filipinos since the signing of the treaty of Paris have been without political status or civil rights, it would seem both just and politic for Congress (to whom the treaty delegates the function) to declare authoritatively what rights and privileges the Filipinos are to enjoy under American sovereignty.

"There are six or seven millions of Filipinos who are not fighting us. The Tagalos, who are fighting us, number—men, women and children—not more than a million and a half. I plead alike on the ground of justice and expediency for an authoritative announcement to the peaceful Filipinos—the great majority of all the islands of this archipelago—of the political and civil rights, privileges and immunities which the President and Congress of the United States undoubtedly have ready to bestow upon them.

"My advice is this: Increase your military forces, but at the same time tell the pacific Filipinos what you are going to do with them, and while your grant will undoubtedly satisfy the non-belligerents, it will also weaken among the belligerent Tagalos the power now exercised by Aguinaldo. This is Lincoln's border-State policy applied to the Philippines, where the neutrals far outnumber the belligerents."

All one's life is a music, if one touches the notes rightly and in time. . . . There's no music in a "rest," that I know of, but there's the making of music in it. And people are always missing that part of the life-melody, and scrambling on without counting—not that it's easy to count; but nothing on which so much depends ever is easy.—[Ruskin.]

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—*Ed.*]

Notice.

President Wadsworth of Occidental College is making a visit in San Francisco and vicinity in the interests of the college. He can be reached by inquirers through the Occident office until November 9th or 10th.

A Profitable Evening.

Home mission workers have learned to expect something quite out of the ordinary when Miss Margaret E. Boyce is in evidence; so when neat little invitations reached each C. E. Society in San Francisco Presbytery, inviting representatives to meet at her home last Thursday night, much interest was aroused. Calvary, First, Trinity, Memorial, Holly Park and Westminster C. E. workers gathered around the dainty little tables, and as salad was served Miss Fraser gave a general account of the young people's work throughout the Synod of California. Questions were asked and answered, and when this phase was fully discussed, and while chocolate and sandwiches were being enjoyed Miss Dickson gave a most interesting account of young people's work in the Presbytery. San Francisco young people are preparing for a big advance this winter, and propose to rank second among the Presbyteries of the Synod instead of third, so Oakland to keep her place must bestir herself. They even cast longing eyes at the first place, so it may be Los Angeles' crown is in danger. Special advance is asked for the salary of Mr. Waltz at Asheville, N. C., and for the Freedmen.

Mr. W. Wiester of Trinity made an exceedingly impressive speech on C. E. Societies. His plea was strong for greater consecration, more generous giving, especially urging the Tenth Legion, earnestly presenting the claims of the work of home missions as the only way to purify our body politic and correct the evils in our country. While enjoying Miss Boyce's sherbet, Mrs. H. T. Ames gave an earnest, loving talk on self-sacrifice and service. The evening was one long to be remembered by all present.

California.

SAN FRANCISCO. *First.*—Two Sabbath evenings the pulpit has been filled by returned chaplains. October 22d Chaplain Schleiman of the Kansas Regiment gave an interesting talk on his experiences while on duty at Manila. October 29th Chaplain Williams of the Iowa Regiment gave a description of the Filipinos as he saw them. There is no middle class—the rich and cultured, the low and degraded. A fighting people, proving their ability of self government when not under the hand of oppression. All the good they know or have is due

to the church. Many amusing incidents were related, showing that jests and chaffing are indulged in even in the face of Mauser bullets. The chaplain seemed not so rosy and robust as when with us a year ago, but a return to civilization will soon restore his wonted vigor and health.

Presbytery of Stockton.

The Presbytery of Stockton met in the First Presbyterian church, Stockton,

Cal., on Wednesday, October 18, 1899, at 7:30 P. M., and was opened with an able sermon by the Moderator, Rev. D. A. Mobley, D.D., from II Timothy iv:2—"Preach the Word." Rev. George D. B. Stewart was chosen Moderator, and Rev. Orien S. Barnum, Temporary Clerk. The Rev. William P. Fredericks was received from the Presbytery of Benicia and Mr. Edward Ernest Anand as a licentiate from the Presby-

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tery of New Brunswick; and after careful examination Mr. Annand was ordained to the full work of the gospel ministry. The clerk reported that in accordance with the action of Presbytery at its last session the Rev. Edward Eccleston had been dismissed to the Presbytery of Willamette. The Rev. Matthew T. A. White and the Rev. Donald M. Gillies were dismissed to the Presbytery of Benicia. The overture on Judicial Commissions was answered in the affirmative. The standing rule was suspended and Presbytery decided to meet in Tracy, Cal., on Tuesday, April 13, 1900, at 7:30 P. M.

M. D. A. Steen, Stated Clerk.

OAKLAND. Union Street.—On Tuesday, October 16th, we had a meeting to organize a Men's League. Geo. D. Gray gave an inspiring address, and General Funston talked on the Philippines. He is a college and fraternity mate of mine. Last on the program was the organization of the league with nineteen members. They will meet monthly. A boys' and girls' club has just been organized for "social, mental and spiritual pleasure and profit." Last Sunday night a farewell service for the Kansas Volunteers proved very successful. The plans have been laid and begun for our second year. Dwight S. Potter.

SACRAMENTO.—The pulpit of the Westminster church was occupied on Sabbath morning, October 22d, by Rev. J. R. Knodell of Oakland, Superintendent of the Anti-Saloon League, who delivered a forcible address upon the movement he represents. In the evening Mr. Knodell spoke at Oak Park in behalf of the project to form a Sanitary District at that place to squelch the saloons. Rev. D. E. Finks delivered two interesting lectures in the church last week upon "Strange People in Our Land" and "Picturesque Home Missions," both of which were illustrated by handsome stereopticon views. These lectures were instructive and elevating, and their delivery awakened a deep interest in the cause of Home Missions. Elder Edgar Hoffner of the First Presbyterian church of Orange Vale attended the meeting of Presbytery at Elk Grove last week, calling at the parsonage on his return. The home of the pastor, Rev. R. J. Johnston, was gladdened on October 17th by the advent of a little son. The many friends of Charles M. Campbell, Superintendent of the Sab-

bath-school and President of the California State Sabbath-school Association, have been kept busy of late in congratulating him upon his announced engagement to an estimable young lady of this city. The wedding will take place before the holidays.

ORANGE VALE.—Our church is saddened by the removal from it of its pastor, Rev. J. C. Anderson. He has been with us for over three years, and we feel that we owe almost our very existence to him, for he has helped us over some very dark and discouraging experiences. But we wonder what the future holds for us. We are hoping and praying for some one to be sent to us who will be able to lead us into still greater usefulness in this place. At the close of the last service conducted by Brother Anderson highly commendatory resolutions were passed by the congregation.

PLACERVILLE.—Our pastor, W. H. P. McDonald, returned from the annual session of Synod held at Stockton last week. Sabbath morning he gave a very good talk upon four subjects in which all Presbyterians ought to be interested—the college, the OCCIDENT, missions, and temperance. We are glad to welcome back his family after an absence of several months in San Francisco. October 6th the Sacramento Christian Endeavor County Union held their annual convention in Placerville. Thirty-five delegates were welcomed and entertained by our society. Everything proved a success, and all went home well pleased. Our church has been undergoing some repairs and painting. Since the 1st of July there has been nearly \$1,000 donated to the church to meet the different expenses. The Sunday-school classes have been busy trying to raise \$10 each. Two classes joined and gave a "poverty social," and one an "art social." Last week two classes of sixteen little girls gave a "floral tea." The Intermediate and Juniors are preparing a Christmas box for missions.

FALL RIVER MILLS.—Wednesday evening, October 14th, was a memorable one in the history of the Presbyterian church of Fall River Mills. At that time their first pastor, Rev. D. M. Marshman, was installed. Revs. D. L. Macquarrie of Redding and W. C. Sherman of Sacramento had been appointed by Presbytery to perform this pleasant duty, and were both present. Through the kindness of Brother McArthur, the visitors had a much more comfortable journey to and from McCloud station than is afforded by stage, and for this they were most thankful. The church building is adequate for the comfortable accommodation of all who may desire to attend, and was filled. A few present came a distance of twenty miles and returned that night—very remarkable when you consider the difficulties generally experienced in securing evening attendance. The decorations were tastily arranged. One feature of special and permanent attractiveness is the beautiful stained-glass memorial window, in memory of Daniel U. Fairbanks,

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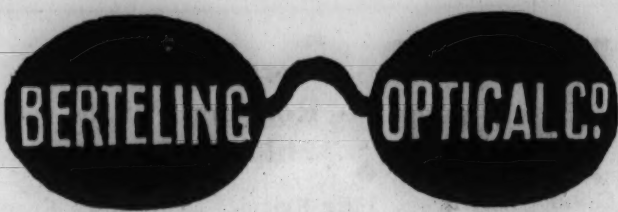
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greatly and widely beloved, who died April 20, 1884. His death was a great bereavement to this church, which still holds him in most affectionate and grateful remembrance. Rev. Sherman presided; Rev. Macquarrie preached a most stimulating and helpful sermon, after which Brother Sherman delivered the charge to the pastor, and Brother Macquarrie the charge to the people, and the newly installed pastor dismissed the congregation with the benediction. A few hours of delightful social intercourse were then enjoyed, ice cream and cake being served. Mrs. Marshman was the recipient of an elegant baby carriage, the gift of the kind ladies of the congregation. Pastor and family are much beloved by all, and the outlook, under the blessing of God, is most hopeful and encouraging.

GRIZZLY BLUFF.—Rev. J. H. Madill has been with us. During his stay here he and our pastor visited among the church people and others to whom they hoped to be helpful. Mr. Medill held special services at Grizzly Bluff and Port Kenyon during the week, and on his last Sunday here communion was held at both places. There was an unusually large attendance here, the M. E. church not having service on that day in order to join us in these services. Considerable interest was manifested during the meetings, and one man was led to take his stand for Christ and unite with us. Our Sunday-school is progressing. A collection was taken up at both places for the Sunday-school Board, amounting to \$10. There is much need of active work here, as in many other parts of the State. The Sabbath is sadly neglected by many. There seems to be a growing interest in our church, and we ask for the prayers of God's people.

NATIONAL CITY.—Rev. F. L. Nash has so far recovered from his recent illness as to be able to accept a hearty and unanimous call from the church in National City. This organization contains some earnest and enthusiastic workers who are heartily striving to build up the Master's Kingdom in this region.

LOS ANGELES. *Knox.*—The OCCIDENT grows more interesting with every number. There is an article in each issue for every member of the family. Our church is active. The Ladies' Aid paid \$40 last month on the church debt, the result of their own labor. The Sunday-school is alive and up to date in every respect. Teachers and pupils seem to be enthusiastic, and the attendance is growing. The Rev. Carlos Bransley filled the pulpit on Sunday, October 22d, as the pastor was attending the meetings of Synod at Stockton. If faith and earnest work win, our church deserves success. It is marvelous how the wants have been met and supplied.

Oregon.

The fall meeting of the Presbytery of East Oregon was held in Salem, Ore., April 12th. The Rev. W. H. Bleakney of Elgin was elected Moderator. A de-

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ayed train prevented some of the brethren from being present at the opening session. The reports of committees were received; the report of the Home Mission Committee was most encouraging. This is in the fullest sense a home mission presbytery. One of the gratifying features at the meeting of the presbytery was that it was the largest numerically that has ever been held in its history. Vacant fields are now being regularly supplied with the "preached word." The Rev. J. R. N. Bell of Hollister, Cal., having been called to the Baker City church, was received into the presbytery, also Rev. Henry C. Thompson, D.D., of Cambria, Cal., having been called to the church at Union, Ore., was received at the same time. The presbytery adjourned to meet in Elgin at the spring meeting. *Reporting Clerk.*

DALLAS.—In response to previous announcement of Sunday evening as a rallying service for the members of the church and congregation a large audience filled the auditorium. There was no sermon, the hour being most delightfully and profitably spent with hymns and hymn writers. The program interspersed with anthems, duets and solos rendered by an excellent choir. It was a happy and auspicious beginning of the winter's work in our church. The Sabbath-school had the right of way at the morning hour and they occupied it splendidly with an interesting program.

ASHLAND.—The Seventh District Convention of the Oregon C. E. Union meet in Ashland in the First Presbyterian church on Friday evening, October 20th, and continued over the Sabbath. Its motto was, "Fervent in spirit, serving the Lord." Addresses of merit and power were given by Rev. C. W. Hays and Mr. George Cramer of Grant's Pass, and Prof. W. M. Clayton of Ashland. Instructive and helpful papers were read by Miss Coe of Grant's Pass, Miss Fannie Fox and Prof. C. A. Hitchcock of Ashland. Special music of high order and most inspiring was furnished by the Presbyterian choir, led by Miss Esther Silsby, and the Presbyterian C. E. ladies' quartet of Ashland. This district comprises Jackson, Josephine and Klamath counties. The next convention will be held in Medford. The closing meeting on Sunday evening, led by Miss Dickson of the Ashland Normal College, furnished the cream of the convention. *F. G. Stranger.*

Obituary.

Isaac Bird entered into his rest October 18, 1899, aged 85 years. Mr. Bird was a pioneer of California, crossing the plains with the Jack Hayes party in 1849. He was born in Brampton, England, March 5, 1814, and came to America when 23 years of age, settling in Alabama, where he married Alabama Welch in 1840. He settled in San Jose at a time when but few white people were located there, and made it his home until 1893. During his life there, he lived on a farm just outside of the town limits. For several years he was

associated in the nursery business with the W. R. Strong Co. of Sacramento. After many years of labor he decided to spend the remainder of his life in quiet, and moved with the faithful companion of his youth to his orchard near Watsonville, Santa Cruz Co., and there with his Bible and his trees passed some of the happiest years of his life. He was an earnest Christian man from early life, and though brought up in the Church of England was a member of the First Presbyterian church of San Jose for more than forty years. During all his life he was a devoted student of the Bible and never missed his daily reading from some favorite chapter, no matter how business pressed him. He always held himself in readiness for the Master's call—for to him it was just a step across the river. He leaves a wife and six children—three sons and three daughters—to mourn his loss. He was buried at Watsonville, Saturday, October 21st, from the Presbyterian church, Rev. Elmer Rich officiating.

Austria (Vienna).

The city of Vienna is one of the most beautiful and interesting in Europe. It is essentially a city of music and musicians, having been the home of many of the greatest composers. It also ranks with Paris as the creator of fashions, dress being cultivated as a fine art by the Viennese women.

Its simplicity of parts, easy operation, great range and excellence of its work specially commend the Singer to the artistic dressmaker. Thus Singer sewing machines are preferred by Vienna modistes, and the number of Singers used there exceeds all others.

The population of Vienna is made up of many nationalities, so that the original Viennese type no longer exists.

The two young women pictured in another column were photographed in Vienna by an agent of the Singer Manufacturing Co.

They wear their usual holiday dress, similar, in the case of the one seated at a "Singer" sewing machine, to the costume worn in Egra.

The dress of the woman beside her is a combination of the Swiss and Austrian (Tyrol) costume.

Conversation on religious subjects is right and wise, but controversy on such subjects is dangerous and always open to criticism. Those who have the most religion care the least to talk about it in the presence of strangers.

Let us always believe that to exercise faith and accept a new belief it not to build a wall beyond which we cannot pass, but is to open the door to a great fresh, free region in which our souls are to live.—[Philips Brooks.]

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Vices financially valuable are transformed into virtues eminently respectable.—[G. H. Ecob, D.D.]

An egotist is an individual who fails to disguise the interest he feels in himself.

The Jolly Girl

Often changes to the jaded woman. "I can't see what's come over Mary; she used to be such a jolly girl," was the remark of a young woman visiting a



married school-mate. Marriage changes a woman. The drains and pains which are so often the sequence of marriage rob her of all vitality. Give her back her former strength and she'll be as "jolly" a wife as she was a maid. Doctor Pierce's Favorite Prescription gives back the lost strength by re-establishing the health of the delicate womanly organs. It dries the drains and stops the pains. It cures ulceration, inflammation and female weakness. It makes weak

women strong and sick women well.

"For two years I had been a sufferer from chronic diseases and female weakness," writes Mrs. Allen A. Bobson, of 1125 Rodman Street, Philadelphia, Pa. "I had two different doctors, and they gave me medicine which only relieved me for a time. My niece advised me to take Dr. Pierce's Favorite Prescription. I concluded that to open a correspondence with you for your advice would be safest, so I did, and have been highly benefited. I find that after taking six bottles of 'Favorite Prescription' and five of 'Golden Medical Discovery' and following your advice in regard to local treatment, I am now a strong woman. Accept my sincere thanks for the interest manifested in my case and the happy results obtained."

Sick women are invited to consult Dr. Pierce by letter free. Correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

NEWS OF THE WEEK.

October 23d.

The California Miners' Association opens its annual session in this city.

President Kruger, in person, with an army of 9,000 Boers, is reported to be attacking Glencoe.

The Philippine insurgents are badly defeated in an engagement with American troops near Calamba.

The State Supreme Court decides that the new charter of San Francisco is legal and now in force.

Captain R. P. Leary, Governor of Guam, sends a request to the Navy Department for an increase of the garrison.

October 24th.

General Yule abandons both Dundee and Glencoe to the Boers.

General Otis reports that the Panay insurgents have been driven out of Negros.

During a recent typhoon in Japan, a passenger train was blown from a bridge, killing thirty or forty people.

The torpedo-boat *Dahlgren*, recently completed at Bath, Me., attains a speed of thirty-one knots an hour on her official trial trip.

President Steyn of Orange Free State issues a proclamation formally annexing that part of Cape Colony north of Vaal River to the Orange Free State.

October 25th.

The transports *Grant* and *Aztec* arrive at Manila.

President McKinley issues his annual Thanksgiving proclamation.

The transports *Tartar*, *Newport*, and *Manneuse* sail for Manila with troops.

Dr. Benjamin Ide Wheeler is inaugurated President of the University of California at Berkeley.

Dewey's home in Washington, the money for the purchase of which was raised by popular subscription, is formally turned over to him.

The Boers continue to advance on Ladysmith and Mafeking. The British casualties since the open-

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AND

BALL-BEARING

SEWING MACHINES.

THE WHITE SEWING MACHINE COMPANY, whose offices are at 300 Post street, just received the first carload of sewing machines equipped with ball bearings. It takes just about one-half the strength to run one of those latest "White" machines and do one's sewing that is required to run any of the old-style machines.

These small spheres of hardened steel have set most of the world spinning, through their use in bicycles. That they do reduce friction to a minimum has become an accepted truth. The recognition of the great service they render in bicycles, which we manufacture, led us to try them on our sewing machines, at such points as will promote ease in running, and the result has been most pleasing. This latest innovation, taken in connection with the various features incorporated from time to time in the past, place the "White" clearly at the head of the procession.

There are over a million and a half "White" sewing machines now in use. They speak for themselves, and have stood the test for thirty years. They are noiseless, rapid, and in elegance of appearance unsurpassed. They are simple and durable and have more up-to-date features, including the finest set of attachments ever manufactured, than all other sewing machines combined.

These ball-bearing sewing machines are now on exhibit on at our office, and we are prepared to make liberal allowances for machines of other makes in exchange. We sell them on easy payments when desired, and send an instructress to teach the purchaser the use of all the late improvements.

We also have new machines for rent. We carry sewing machine oil, needles, and parts of all machines, and have an expert adjuster to do all classes of sewing machine repair work.

We sell "White" bicycles on easy payments, and carry a full line of bicycle parts, repairs and sundries. We will take your old wheel in exchange.

If we can serve you in any way, drop us a postal card, call us up over the telephone, or call at our office. Your patronage will be appreciated, you will get full value received for your money and entire satisfaction.

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ing of the war amount to 597, including prisoners.

Aguinaldo has appointed an envoy to go to Washington and present to President McKinley terms for the termination of hostilities in the Philippine Islands.

October 26th.

General Yule's troops have retreated to Ladysmith.

General Guy V. Henry, late Military Governor of Porto Rico, dies at New York of pneumonia.

General Symons, wounded at the battle of Glencoe and taken prisoner by the Boers, dies at Dundee from the effects of his wound.

The transport *City of Sydney*

reaches port from Manila with returned soldiers and the shipwrecked crews of the *Morgan City* and *Hooker*.

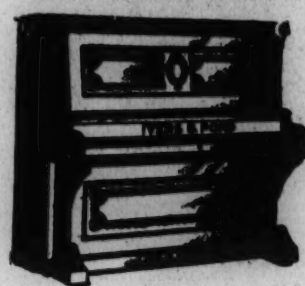
The will of the late Cornelius Vanderbilt gives \$50,000,000 to his youngest son, Alfred Gwynne Vanderbilt, \$1,500,000 to his eldest son, Cornelius Vanderbilt, and \$7,500,000 to each of the other children.

October 27th.

A revolution breaks out in the republic of Colombia, South America.

The Venezuela revolutionists capture Coro and Maracaiba, and are closing in on Caracas.

The English Parliament passes the appropriation bill and receives the thanks of Queen Victoria.



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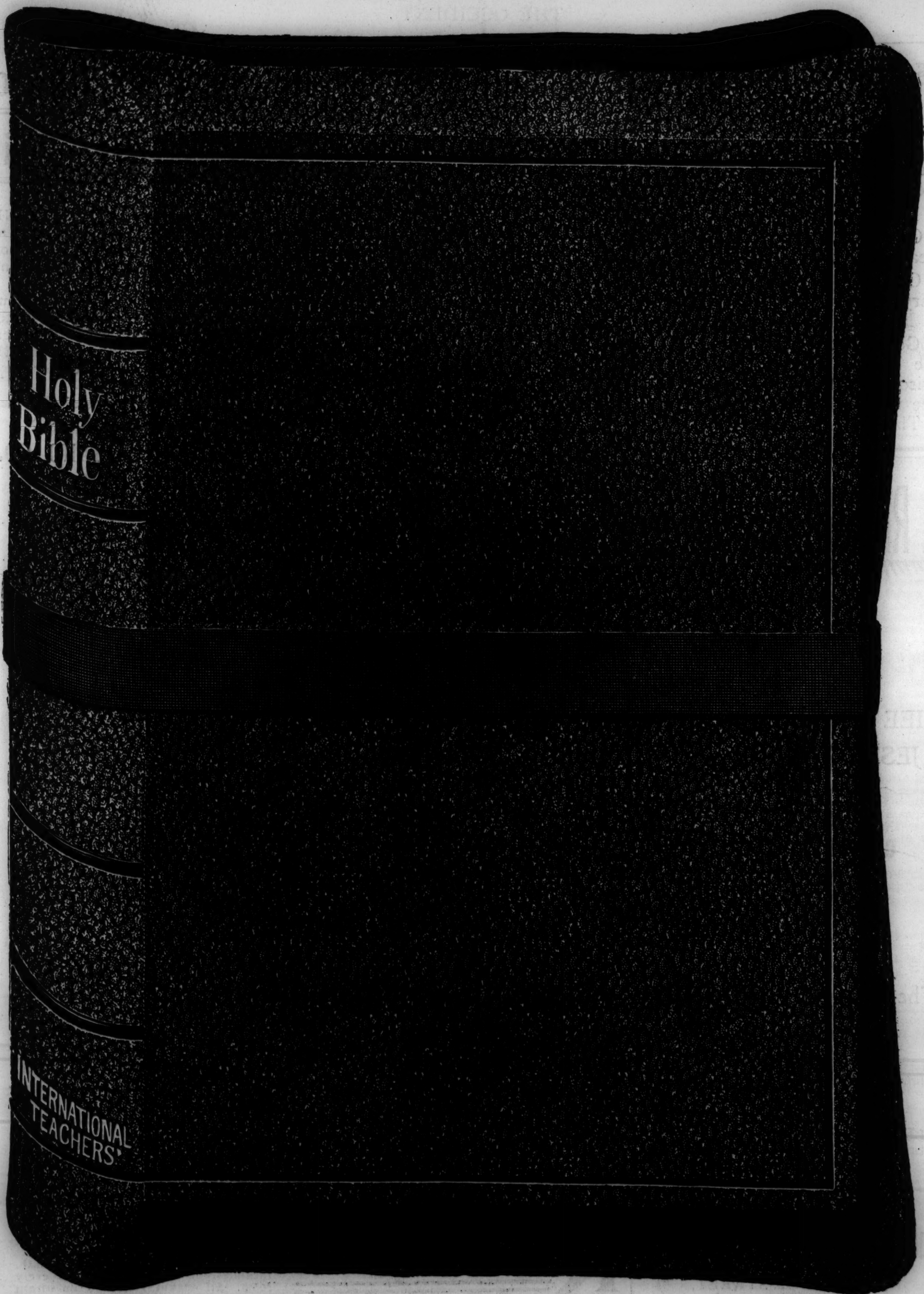
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